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HIDDEN FLOWERS.

BY ANNIE ARMSTRONG.

Within the untrod places of the earth.
Warmed by its sun and nourished by its
showers,
Unseen by man they grow, the hidden flowers.
No herald comes to tell us of their birth;
They spring up silently in mountain passes,
In deepest woods, or under tallest grasses.

On some far tropic island brightly glowing,
Where strange wild birds are flying overhead,
Their rich, warm beauty lavishly is shed.
Within some yawning chasm softly growing,
On barren desert by hot simooms blown,
The fairest flowers live and die unknown.

And yet they never cease to complain,
But gladly, and with eager hearts and tender,
They give the truest service they can render.

They do not feel that they were born in vain,
Or dream existence might be their complete,
They live, and bloom, and grow each moment sweeter.

Content in knowing they fulfill their duty,
They spend no weary hours of wild unrest,
Content in giving to the world their best;

And glad that earth is richer for their beauty,
And that their perfume sweeter makes the air,
When God looks down and sees the world is fair.

Perhaps the winds that bend each flowering stem
Whisper a tender message for their bearing,
The others lose — to mortal view appearing.

Perhaps the birds sing sweeter songs to them,
And softer fall on them the gentle showers;
Perhaps God loves them best — the hidden flowers.

NEW YORK EAST CONFERENCE.

BY REV. NATHAN HUBBELL.

The thirty-fourth annual session of the New York East Conference at Waterbury, Conn., terminated at midnight on Tuesday, April 11. The seat of the Conference is situated in a picturesque and romantic section of the Naugatuck valley, at the confluence of the Mad and the Naugatuck rivers. Like Jerusalem of old, it is beautiful for situation, and is surrounded by rugged mountains whose summits, draped in eternal blue, point to "Jerusalem the golden," the final appointment of faithful ministers.

The city of Waterbury comprises 23,000 inhabitants, and is remarkable for the thrift, intelligence and enterprise of the people, as well as for its extensive manufactures. Among "a thousand and one" Yankee notions, it is engaged largely in the production of brass and German silver, pins, buttons, silver ware, hooks and eyes, buckles, lamps, watches and clocks, employing a capital of nearly \$5,000,000. Churches representing all the leading denominations are apparently flourishing — including the Methodist Episcopal, Baptist, Congregational, German Lutheran and Roman Catholic.

The city was incorporated in 1853. The place was settled in 1667, and bore the appellation of Mattattuck until 1696, when it received its present name. It has three national banks, one savings bank, and three newspapers.

The daily sessions of the Conference were held in the large M. E. Church, recently constructed, and well fitted with class-rooms, parlors, a kitchen and toilet rooms. The structure, including two chapels, is valued at \$73,500. The present pastor is Rev. C. B. Ford, who has been re-appointed for the third year, and is a faithful minister.

By special invitation, Bishop Simpson presided for the first time in ten years, the former occasion being at East Bridgeport, Conn., in 1872. In his closing remarks previous to the announcement of the appointments, the Bishop made a touching allusion to the probability that this was the last time that he would ever meet them in Conference session. Bishop Simpson is now in his 71st year, having been born at Cadiz, Ohio, June 21, 1811. Rev. D. A. Goodsell, D. D., was re-elected secretary for the tenth time in succession. He possesses rare and undisputed qualifications for this important post, including culture, experience, a good voice and an attractive presence. He named as his assistants, by permission of the Conference, Revs. W. H. Simonsen, D. O. Ferris, A. B. Sanford and I. Simonsen, who are experienced men in their departments.

Notwithstanding several unpleasant items of business regarding the character or fitness of certain brethren for the work, which necessarily involved an animated and protracted discussion, the tone of the Conference was noticeably of a highly religious character. It began with devotional exercises and the administration of the Lord's Supper by Bishop Simpson, assisted by the presiding elders; it was manifest in the daily prayer-meetings, in the deeply-interesting services of the Sabbath, culminating in the memorial service for departed brethren held on the closing day of the session.

The case of Seneca Howland, accused of secularism so as to disqualify him for the traveling ministry, after being before the Conference in some reform for several years, was finally disposed of. On motion of Rev. Dr. Buckley, after a lively discussion of nearly two days in duration, which brought many of the strong men of the Conference to their feet, he was located without his consent by a vote 130 to 41. Mr. Howland spoke and voted in his own behalf. The case was complicated with adverse opinions of \$183 of the Discipline concerning the merits of the law *per se* and the attitude of Howland himself, many believing that a stronger charge than "secularism" in his case was demanded. Another unpleasant case came up for adjudication: W. F. Smith was charged with indiscreet and immoral conduct, and his case was referred to a committee of fifteen for trial, of which Rev. J. B. Merwin was president. After a searching investigation the council reported to the Conference that the charges were not sustained by the evidence. The character of the brother passed, and subsequently he was granted a location at his own request.

Several brethren were detained at home throughout the week in consequence of illness, among whom were Revs. W. P. Corbit and H. S. Still, of the effective ranks, and C. Silliman, D. DeVinne, Albert Nash, W. C. Hoyt, L. D. Nickerson and others on the superannuated list. In some cases the Conference authorized the secretary to transmit to these afflicted brethren letters of a sympathetic and fraternal character.

The deaths of three brethren were announced — Revs. Geo. W. Woodruff, Rufus C. Putney and Samuel Dunn. Memorial papers were read at a special service. Rev. S. H. Smith read one on Bro. Putney, Dr. Goodsell submitted one relating to Samuel Dunn of England, and Dr. Curry presented one on the death of Dr. Woodruff. A season of prayer, interspersed with appropriate song, followed, and also appreciative remarks from several brethren. The absence of the familiar forms of Dr. Woodruff and Bro. Putney during the session was generally and painfully felt.

No Conference session would be complete, perhaps, without the presence and importunities of the representatives of some of our educational interests, General Conference agents and others. The nursery lines which captivated our infantile imagination are in a measure realized: —

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"Hark! hark! the dogs do bark,
The beggars are coming to town."

Chaplain McCabe, the prince of church beggars, led the way, at the anniversary of the Conference Church Extension Society, on Sunday evening. After an effective and captivating speech, he extracted \$1,500 from the audience in the most approved and workman-like manner for the erection of new churches on the frontier; and then, with an amazing assurance, even for him, which ought to have rejuvenated the Egyptian obelisk at Central Park, New York, he coolly remarked, "And now let us take up the collection!" It was accordingly done. It is believed that the Chaplain meditates similar attacks on other Conferences, and brethren will fully understand what to expect. Obviously, either their pocket-books or their hearts must be left at home, if they would successfully resist his importunities.

Rev. Dr. F. P. Tower, representing the Willamette University, Oregon, secured, also, nearly \$800 for the endowment of that institution.

Rev. Dr. Buckley represented the Christian Advocate at New York, and stated that its present circulation exceeded 50,000. President Beach, of the Wesleyan University, described the condition and outlook of that

venerable institution, which were of a highly gratifying character. Rev. Dr. A. S. Hunt gave a good account of the operations of the American Bible Society; and Rev. Dr. Steele, of the Wilbraham Academy, spoke of its encouraging prospects and the need of a larger endowment.

To the regret of many, three sessions were held on Tuesday, the closing day, involving a night session which was protracted until after midnight — Conference adjourning at 12.15 A. M., Wednesday morning. Much business during the evening was dispatched without adequate deliberation — "railroaded," in fact — and in some instances reports of committees were adopted without being read.

Several promising young men were received on trial, two of whom will be assigned to missionary labor in Mexico.

The Conference sermon, by Prof. Bowne, of Boston University, was a scholarly production abounding in sharp points against agnosticism and other forms of unbelief. Owing to the faulty acoustic properties of the building and the low tones of the Professor's voice, much of the discourse was inaudible to many persons in the congregation. It is understood that the sermon will soon appear in one of our church papers — the New York Advocate probably. The anniversary of the Freedmen's Aid Society brought out a good audience, with excellent speeches from Rev. Dr. Buckley and Rev. Dr. Hartzell.

The bank account of the sexton of the church was increased to the extent of \$100, the result of the customary collection at the close of the Conference.

After a fervent prayer by Dr. Peck, and a considerate address by the Bishop regarding the appointments, the difficulties which confronted the cabinet and the hard fields of labor that must necessarily fall to many brethren who deserved better places, the appointments were announced. A few special cases of hardship were soon discovered — inevitable from the fact that there are more good preachers than good places.

The sermon of Bishop Simpson on the Sabbath crowded the large church beyond its capacity, and crowds were turned away as it became necessary to lock the doors. His spirit, bearing and ruling as a presiding officer gave also general satisfaction. The missionary sermon of Rev. G. P. Mains, on Sunday afternoon, elicited many high encomiums, though we were personally unable to be present.

Cornell Memorial Church, on 76th Street, New York, was selected as the seat of the thirty-fifth Conference, in April, 1883. The pastor, Rev. W. W. Bowditch, has entertained the Conference three times before at other points, which is an ample guarantee of success, especially as the new church at that place will be built during the current year.

EVANGELIZATION IN PARIS.

BY REV. W. F. MALLALIEU, D. D.

To those who have watched the progress of events in France since the close of the French and German war of ten years ago, it must be obvious that a blessed work of God has been going forward not only in Paris, but also in various other parts of France. That beautiful country, which for a hundred years has been the prey of infidelity, superstition and bloody revolutions, begins to feel the pulsations of a new life; and it seems as though the prayers of the uncounted thousands of martyrs who with their life's blood have enriched the soil of France, were about to be heard.

But perhaps no better idea of our department of this religious awakening can be given than by presenting a translation of an article in a recent issue of *L'Evangéliste*, published at Paris. The article is entitled, "The Work of Miss De Broen at Belleville, Paris," and is in the form of a letter to the editor from a French Wesleyan preacher — a M. Audibert — stationed at Nancy. He says: —

"One of the most agreeable souvenirs which I have brought from Paris on the occasion of our last Conference, is certainly that of some happy hours which I passed at Belleville in visiting the exceedingly interesting work accomplished

in this populous section by Miss De Broen. It is right that our Protestant French public should know concerning the works of evangelization that our brothers beyond the Channel are doing in France, and upon which manifestly rests the benediction of God. I am also persuaded that, after having read these details, some will desire to bear to our sister not only the help of their prayers, which she asks, but also a little of that effective sympathy which we demand for the work which she follows with so much love.

"It is said with reason that everything which is truly great in the world has had small beginnings. This is what the Saviour said of the kingdom of heaven when He compared it to a grain of mustard seed, which at length became a great tree. This parable is fully realized. In this way the work at Belleville commenced, and in a manner altogether providential.

"It was in 1871, the day after our disasters. The Commune had been crushed by our national army. The last combatants had been attacked in the cemetery of Pere la Chaise, and several hundred unknown dead had been hastily thrown into a common grave. The next day a great number of women — the wives, mothers, or daughters of those who had fallen in the conflict — had gathered in this sad place to lament their dead; and, besides the terrible grief which filled their hearts, there was a feeling of vengeance which found expression in bitter and violent words.

"There was at this time in Paris a young Englishwoman who had come to France with the desire of bearing some relief to the victims of the Franco-Prussian war. The very day of the scene which I have described she visited Pere la Chaise in company with some friends. She heard the blasphemy against God and the cries of cursing against men which came from this distressed country. The heart of this young stranger was deeply moved, and at the moment she formed the purpose of relieving this great distress. She was then far from foreseeing the proportions which the work would take which was then springing up in her mind; but God inspired her; she had an ardent desire to follow her Master in the way of duty. Under the blessing of God, the grain of mustard-seed has become a tree which shelters many souls under its blessed shade.

"This valiant Christian commenced by visiting the families of which she had been able to procure the address, in order to take to them means of relief as well as words of consolation and encouragement. And during the winter which followed, with an unconquerable courage, without allowing herself to be repulsed by any difficulty, through snow, and cold, and rain, by night and day, she continued her visits from house to house, lifting the thoughts of all to God, the Ever-Merciful and Compassionate. God blessed the work of her hands, and in some broken hearts hatred gave place to the love of God and man.

"By means of contributions placed at her disposal, she hired a small hall, where she thenceforward regularly gathered all the destitute women she had met, and whom she had invited to come together to sew. In exchange for several hours of labor she supplied them with some little assistance, which was gratefully received. As we may well suppose, the reading of the Bible and prayer were placed at the very foundation of these sewing meetings, and that not without results. This department of the work, under the blessing of God, prospered very much; some rays of sunlight penetrated the shadows gathered in these hearts by ignorance and superstition; indeed, some souls were thus led to the Saviour. It was not without emotion that we saw assembled in the chapel more than one hundred women engaged in some kind of manual labor, and listening to the blessed words which were addressed to them.

"Let us say, before going further, that Miss De Broen has been able to hire a house, most admirably situated at the summit of Belleville. Upon a site near to this house, and adjacent to the boulevard, she has caused to be built an iron chapel, which her generous friends have sent from England. Around this house and chapel the various works directed by Miss De Broen and her friends have been concentrated. The department of this interesting work of the greatest importance in our estimation is located there. An English physician, as distinguished for his knowledge as for his piety, is connected with the establishment. Four times each week he gives gratuitous consultations to all the sick who come from the various sections of Paris. The kindly interest he shows to these poor outcasts has already captivated many hearts. Sometimes almost a hundred persons are in attendance to receive the counsels of the doctor. The last year there were 19,029 consultations. Advice as well as medicines are freely given to all without distinction. We are not surprised that the poor, sick people, assisted and cured, are filled with gratitude towards their benefactors.

"But, in giving this medical service, our friends do not neglect the spiritual work which they desire to accomplish. There is another evil more deplorable in their eyes than the sickness of the body; it is sin, which destroys the soul. A half hour before the consultation, and these poor people are gathered in the

chapel, where, after the reading of the Bible and some words of tender exhortation, they are commended to God for the healing of their souls as well as their bodies; and, as they keep at the establishment the address of each sick person, some Christian friend visits them in the course of the week in order to continue the work that has been commenced. It is easy to see that an immense amount of good can be accomplished by this means. Thus, indeed, some souls have been led to consider their eternal interests by the words which they have heard on these occasions.

"Besides the evening schools for adults, where various lessons are freely given, there has been opened for some time a school-room in which are collected young children of both sexes. Here, as elsewhere, they seek to implant in these young minds some seeds of truth which shall in the future produce good fruit. This new work, as all the others, has arisen from a very remarkable providential circumstance. It is known that Belleville is the center of the socialism of Paris. In a public meeting, which was held there not long since, a speaker uttered these absurd words, which were applauded to the echo: 'It is necessary to teach the children to hate God.' Our friends have desired to save the children from this destructive influence. Contrary to the principles advocated by the Socialists, they endeavor to teach them to love God and their fellows.

"Furthermore, by a combination of providential circumstances, Miss De Broen has been led to found what is called the 'Children's Home.' There she has collected some young girls, either orphans or abandoned, exposed to every kind of bad example and pernicious influence. There are now eighteen of them, and they form a very interesting family. We were profoundly rejoiced in seeing these young girls, properly clothed, listening seriously to the Word of God, and joyfully singing religious hymns; and we thought, from what have been saved! During the past year God has blessed the efforts of our friends in touching the hearts of several of these dear children, who seem to be devotedly pious. We do not doubt that in the Christian atmosphere which they breathe, they will become faithful servants of the Lord and useful members of society. We realize very clearly the words which express the feelings of her who is in heart their adopted mother: 'These children are now my joy and my crown.' May God recompense her with abundant blessings for all these sacrifices she has made, and thus reward her for the tender solicitude she manifests towards all her pupils!

"Thus we see the present condition of the work; but we may say that the generous heart of Miss De Broen enlarges in proportion as God makes known to her the needs which must be met. She now wishes — and with good reason — to have a hospital where may be received the sick who are too far distant or too ill to come to the consultations. It is unquestionably a great undertaking, but a pressing necessity. What will become of the sick who have received good impressions at the dispensary, but who must afterwards go to the hospital? We know, alas! that these impressions produced by the Gospel are counteracted by the priestly influence which prevails at all our hospitals. It is, then, necessary to keep as much as possible under Christian influence the sick who have received these salutary impressions. Doubtless it is a difficult and expensive enterprise; but the God who has led His servant hitherto, makes plain the right way before her feet. He has inspired her with the desire, and He will give her the means to accomplish it.

"To create or develop piety in the heart, there is here a combination of the means of grace, forming of this work a true religious congregation, which appears to us to enjoy a good degree of spiritual life. This is all the more noticeable from the fact that the most of the attendants have come out of the darkness of Catholicism, and were, in fact, profoundly ignorant of religion. There is a Sunday-school, which numbers about sixty children, almost all from Catholicism. Two sermons, or conferences, are given each Sunday; and, besides, every evening of the week there are meetings for prayer, Bible study, Christian conversation, and growth in the divine life, forming a combination of various means well adapted to awaken souls or cherish the piety of believers. And when we think that almost all the members who compose this interesting congregation have been snatched from ignorance, superstition and sin, we can but bless God for this astonishing manifestation of His power and love. To carry on this extensive work many assistants are necessary. Hence there is located on the spot a whole colony of devoted Christians who actively co-operate with Miss De Broen. She is the head and heart of this work, but hands are necessary, and God has given them to her.

"Besides the domestic assistants who occupy themselves with the material side of the work, besides the doctor who cares for the sick, there is a female teacher who has the charge of the week-day school. Several persons are particularly engaged in the orphanage. Two evangelists alternately preside over the religious services, and make pastoral visits, and others are

employed in circulating the Bible and religious tracts. Besides the regular assistants, there are always some English women visiting here who willingly render aid to their countrywoman. They go from house to house preaching to sinners the good news of salvation. The entire work necessarily involves considerable expense. The chief expenses are the salaries of the doctor, of the evangelists, the teacher, the director of the orphanage, the janitor, and, in short, all the persons who consecrate their time exclusively to the service of the Lord. The medicines, which are freely furnished to the sick, considerably increase the expense.

"We have not told all, because we have not seen all. The very brief time we gave to this visit did not permit us to enter into the details of this work. But we think we have said enough to inspire the readers of these lines with a desire to pray for this eminently Christian enterprise. We have, indeed, the conviction that the better it is known the more it will excite the sympathy of the children of God, and that this sympathy will manifest itself in a tangible form, and possibly in generous gifts. It must not be forgotten that the large expenses involved each year in this work are met by voluntary gifts, coming, for the most part, from England. It is but right that French Christians should join in this work of evangelization and make sacrifices to sustain and develop it."

NEW ENGLAND CONFERENCE.

[Northampton, Sunday, April 16, 1882.]

BY REV. D. H. ELA, D. D.

Where Stoddard's sacred feet have trod,
Where Edwards spoke the Word,
Where Whitfield's wondrous eloquence
The eager thousands heard, —

We gather in the house of prayer,
And join the sacred song;
We list the pentecostal speech
Which tongues of fire prolong.

The forms of mighty men are dust,
Philosophies grown old,
And systems wrought with anxious thought
Are "as a tale that's told."

But burns for aye the fire of love,
Which burned in heroes bold,
The chaff is scattered, swept the rust,
Remain the wheat and gold.

LETTER FROM NEW ZEALAND.

BY REV. EDWARD BEST.

I have always greatly valued ZION'S HERALD, which I received so many years in the old country, but I assure you it is doubly welcome to me in this strange and distant land, a country which I wish were better known by many deserving families and individuals in other parts of the world. We trust a brief account of it may not be without interest to your readers.

During my short stay of two and one-half years, I have only visited Wellington and one or two other important places in the north island, but I have seen the chief points of interest all along the eastern coast of this delightful island, and have learned a great deal from reliable sources of information of the other portions which I have not visited. I feel assured that for grandeur of scenery but few parts of our globe are superior, and for a mild, salubrious climate it is almost without an equal, at least for European settlers. We have no extremes of heat or cold, and the south island becomes drier and warmer as the forests are cleared and the country becomes cultivated. Then, our complete exemption from noxious reptiles and insects makes the Irish settlers sometimes imagine that St. Patrick, their patron saint, must surely at some time have paid their side of the globe a favoring visit, —

"To chase the frogs into the bogs,
And banish all the varmint."

Its grand, lofty, snow-capped mountains, its varied hills and plains, its evergreen forests, its numerous rivers, and lakes, and harbors, make it indeed a lovely land. Few who live here for any considerable time can ever again think of leaving it. It has an area of 105,000 square miles, and we have more good arable land than there is in England and Scotland together. The fertility of the soil will be understood when I assure you that we grow some of the finest wheat in the world, and from forty to ninety bushels per acre. All European fruits and flowers flourish in some parts of the country. Its mineral resources are very great and varied; we can furnish specimens of almost everything in that line. The gold-quartz-crushing business is developing fast, and paying quite liberally, and is sure to go on increasing for years to come.

—Prof. Bruno Bauer, of Berlin, the noted nationalist and naturalistic critic upon the New Testament, is dead. He had reached his 73d year. He lived long enough to see his system of Biblical exegesis discarded both by more radical destructive critics, and by the leading evangelical commentators of Germany.

All we need to make this land truly great and prosperous, is an intelligent and thrifty population. America has already made her mark for good on town and country. At every turn we take we meet proofs of this. American locomotives, steam engines, tram and railroad cars, reaping and threshing machines, implements and tools, all proclaim her genius and power, and find a fair field and a good market. The population is yet far too small, but will steadily increase under our present president and his greatly-improved administration.

The early settlers deserve great credit and praise for the careful, liberal and wise provision they made for the educational and moral needs of the colony, which already bears much fruit in the advanced culture of the rising generation. Education is free and unsectarian. There is no State church established or endowed; yet the Presbyterians and Protestant Episcopalians have some large private revenues from lands given them in the earlier times by their adherents and friends. The Methodists have a few such allotments. Had they as wisely used their first opportunities as some of their co-religionists, they, too, might have counted their thousands of broad acres in the several provinces. Still they are rapidly pushing ahead, as the reports of our last Conference clearly show.

This Conference met recently in Christchurch, which is already a flourishing city built on the great and flourishing plains of Canterbury, and has before it a glorious future. The colony of which it is the centre was originally intended to be a Protestant Episcopal settlement; but like Ottago, which was originally Scotch and Presbyterian and intended to be kept so, it has yielded to the inevitable course of events, and is now very largely mixed with and influenced by other churches and denominations. So in Christchurch Methodism took deep and permanent hold, and is now numerically and socially quite equal to, if not the superior of, any other church in the city. The principal Methodist church is a fine stone building, seating at least 1,100, and is always full, frequently crowded, while there are five or six more respectable churches and congregations in the city and suburbs, one of which was dedicated at our recent Conference.

Our meeting was greatly overshadowed and saddened by the death of our esteemed and loved brethren (one of whom was our president), Rev. Messrs. Richardson, Armitage, Converse, Mitchell and Waterman, all of whom were drowned in the steamship "Tarara" while on their way as our delegates to the last Adelaide General Conference. Their memories will be long cherished by our people and ministry. The sum of \$15,000 has been subscribed for the widows and orphans of Bros. Richardson and Armitage. The families of the other brethren are left in moderately good circumstances.

It was gratifying to hear one of the Maori brethren give a statement of his work among his own tribe and people in the neighborhood, and to know that in the north island the reaction against Christianity is fast losing its hold upon the natives. The hope of our gaining our former position and increasing prosperity is most cheering. Our missions among the Scandinavian settlers is very encouraging. One Swedish brother who attended Conference as a candidate for our ministry has been successfully employed for two or three years among his countrymen already, and is reported as a man of deep piety, great ability and usefulness. I believe that he and some of his people were members of the M. E. Church in Sweden. In almost all our European stations we report progress, though the many church edifices and parsonages we must build in this young country often involve our new societies in financial difficulties. We have had times of special revival in many of our charges, and report an increase of six hundred members and eight hundred probationers. So as we renew our blessed toil, we thank God and take courage.

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THE OLD TESTAMENT IN THE JEWISH CHURCH.

BY REV. C. W. GALLAGHER.

Prof. William Robertson Smith is a representative of a numerous class of biblical critics, who to a greater or less extent are dissatisfied with the views hitherto entertained of the origin, the authorship and the age of the Old Testament Scriptures. He is not, however, a John the Baptist, either as being the last of all the prophets or as being the forerunner of an entirely new dispensation. For the most part he pursues his way in the path trodden by such men as Astruc, Hupfeld, Graf, De Wette, Colenso, Davidson, Bleek, Kuonen, and many others who might be mentioned. In some particulars he differs from all of them; but in the main he is in close and hearty sympathy with them. He may be regarded as occupying on the whole the most radical position taken as yet by those who claim a fellowship in the Christian Church.

Very much may be said in praise of these twelve lectures in which Prof. Smith has given to the reading public his honest convictions. The style of composition is clear, forcible and simple. The spirit of the author is devout and candid. His professed purpose is entirely in the interest of Old Testament apologetics and practical theology. There is an absence of that bitter zeal for his theory which so often mars the writings of the opponents of an old order of belief and practice. On every page we find evidence of careful, painstaking study; and if he sometimes seems to attribute to particular passages a force which they do not exhibit upon their face, it is possible that a more elaborate statement on his part might give a more apparent justification to his use of them. The book as a whole is well worth study; and a careful comparison of its positions with the record of the Old Testament Scriptures will enlarge very much the knowledge of their contents and value.

The interest of the lectures is confined for the most part to the last five. These contain the direct discussion of the Pentateuch in its relation to the remaining books of the Old Testament and the date of its authorship. The first seven lectures, however, are not devoid of suggestions and facts of value to every biblical student. The history of biblical exegesis, of the Hebrew text in its preservation and final form, of the versions (especially the Septuagint), of the formation of the canon, is elaborate and interesting. There is much to be sure, that would appear novel and dangerous to any one who is not familiar with the results of a critical study of the Scriptures, and has not admitted the possibility of defect or change into his theory of the composition and transmission of the facts of Old Testament history; but even for such an one there might be found some advantage in a careful study of the first seven lectures. The main question, however, is quite elaborately discussed in the last five lectures.

A brief and general outline of Prof. Smith's position in relation to the Pentateuch may be given at this point. According to his views, Moses wrote only the Ten Commandments. All the rest of it was written at subsequent and different periods. The historical parts of it were preserved in fragments and traditions which were collected and reformed at various times until they received their present shape in the time of Ezra. He holds, also, to three different legislative codes, to be found in the Pentateuch, quite distinct from the Ten Commandments. The first one was simple in its character, and especially adapted to the wants of an agricultural people, having its home in Canaan and the time of its origin, probably, near the settlement of Canaan. This collection of laws may be found in Exodus, chapters 21-23. The second, or Deuteronomie code is contained in Deuteronomy, chapters 12 to 26 inclusive, and had its origin about the time of Manasseh; but it first came to the light in the reign of Josiah, in the last quarter of the seventh century before Christ. The third, or Levitical code, to which belong the Levitical laws in general, was a gradual development of priestly forms, which received a very positive addition from Ezekiel and his contemporaries from Ezra. The whole theory is in harmony with the general principles of evolution in history, and in many respects is very pleasing and natural.

Of course every one, as he reads, asks himself how such a complete metamorphosis of the Pentateuch can possibly be explained or justified. He is not left long in doubt; for the author states boldly and frankly the process by which he has arrived at his conclusions. He himself says:—

"The discrepancy between the traditional view of the Pentateuch [the view generally taken of its Mosaic origin] and the plain statements of the historical books and the prophets, is so marked and fundamental that it can be made clear to every reader of Scripture. For if the received view, which assigns the whole Pentateuch to Moses, is inconsistent with the concordant testimony of the earlier and later prophets, we are brought into this dilemma: Either the Old Testament is not the record of a self-consistent scheme of revelation, of one and continuous work of the revealing and redeeming God, or else the current view of the origin of the Pentateuch must be given up."

Here is the issue: Is the existence of the Pentateuch at the beginning of the settlement of Canaan inconsistent with the subsequent records of the historical and prophetic books? and can these books be relied upon to explain the origin and to fix the date of the composition of the several parts? Prof. Smith says "Yes" to both of these questions.

He has been careful, or, as perhaps he would put it, candid, in his selection of the historical records upon which he must rely to support his position. Accordingly, he relies on the book of Joshua because it is fundamentally united to the Pentateuch and presents many of the difficulties which affect it. He rejects the Chronicles because they were written long after the reformation of Ezra, and cannot be regarded as primary sources of history. However much we may regret the necessity of surrendering these books, which affect quite seriously the theory proposed, there is no help for it. To prove our proof, as it would be necessary to do if we determined to use them, would be a task of little profit. There are the best of reasons for holding that Joshua and the Chronicles are as reliable history as Judges, or Samuel, or Kings; but the only course permitted to us is to accept as history what Prof. Smith accepts, and try him on his own ground.

In the development of his theory, Prof. Smith claims for the Israelites a syncretism, as he calls it, in religion; that is, the union of the primitive teachings of the religion of Jehovah and the adverse principles and practices of the nations among which they settled. He says:—

"They were unable sharply to distinguish between the local worship of Jehovah and the worship of the Canaanite Baalim. The god of the local sanctuary was adored as Jehovah, but a local Jehovah was practically a local Baal. The people, whose worship of Jehovah was hardly to be distinguished from a gross polytheism, could not be adverse to worship other gods side by side with the national deity."

This intermixture became the basis of the historical religion of Israel, the record of which has been preserved in the historical books. It is clear enough that the Hebrews adopted many of the idolatrous customs of the surrounding nations, and manifested a very ready disposition to follow Baal. The question is whether this might not have been the case on the supposition of the previous existence of the Pentateuch, substantially as we now have it. The usual mode of explaining the facts is to refer them to the rebellious and undisciplined dispositions of the Israelites, the unsettled condition of the nation, and the corrupting power of heathenism. The religion that prevailed would thus be regarded as a degeneration rather than a syncretism. It must be acknowledged that the theory of a degeneracy of belief has some force, especially in view of numerous passages which may be easily cited. For instance, we are repeatedly told in Judges (4: 1; 6: 1) that the people did evil in the sight of the Lord; and when we inquire what that evil was, the context reveals the fact that it consisted in following the worship and corrupt ways of the gods of the land. This is most emphatically stated in chapter 2: 11-13; 16-20. It will be evident from reading these passages that there was a strong disposition on the part of the Israelites to corrupt themselves with idolatrous worship, and that there was a most decided antagonism between their own religion and that of Canaan. The language certainly implies something more distinctly marked than the few simple and primitive precepts and beliefs of an agricultural people. There is room at least for the existence of a definite and developed system and principles of worship. The syncretism was severely rebuked and strongly opposed. In the comment of the historian upon the private sanctuary, the ephod and teraphim of Micah (17: 6), the excuse is made that "in those days there was no king in Israel, but every man did that which was right in his own eyes." The inference is clear that if there had been a king in those days, such an instance of utter disregard for an existing standard would not have been allowed. There was certainly a degeneracy from the standpoint of an exacting religious system which Israel had previously received. Prof. Smith admits the possibility of this when he says:—

"No doubt many of the corrupt features may be explained by the influence of the Canaanites; and, from the absolute standard of spiritual religion as applied by the prophets, it may even be said that Israel had forsaken Jehovah for the Baalim."

He is prevented, however, from allowing its entire force to such a view as this from the fact that the "true believers of ancient Israel, prophets like Samuel, righteous men like David," framed their lives on the basis of this mixed worship, as though no Pentateuch existed, and with such persistence as would indicate that they knew nothing whatever about the legislation of the wilderness. The absence of any minute account of Levitical observances such as were particularly enjoined by the Mosaic law; the fact that there were altars many and sacred places many in utter disregard of their special prohibition in Deut. 12: 8; and the additional fact that the accepted and typical Israelites favored this anomalous service, are presented as unimpeachable witnesses against the origin of the Pentateuch in its present form, previous to the settlement of Canaan.

On the admission that there could be no valid worship, according to the Pentateuch, unless it was offered in the place where the Lord chose to put His name (Deut. 12), the instances of irregular worship under the sanction of devout men must be explained. The fact must be accepted, to a certain extent at least. Gideon and Manoah are illustrations from Judges; Samuel, Saul, David, Solomon and Elijah from the books of Samuel. Worship was offered at Bethel, Bochim, Gilgal, Ophrah, Gibeon, and many other places. Now what can be done with these facts? If the Pentateuch was in existence, they were violations of its most manifest requirements, violations also by the prophets and devout men of Israel who ought to have known the law, had it existed. It is to be remembered, in the first place, that until the time of David, and especially during the period of the judges, Israel was in an extremely unsettled condition. Wars and disorders prevailed to such an extent as almost to imperil the existence of the nation. We might, under such circumstances, look for an exceptional worship as the natural outcome of such a state of

things. In the second place, according to Prof. Smith, the devout men and prophets controlled these extraordinary services. This was precisely what might have been expected. Is there nothing suggestive in the fact? Men like Samuel, upon whom the Spirit of the Lord rested, ought to have been selected for these emergencies. It is conceivable, also, that, with the Mosaic law in their possession, under conditions that scattered and disheartened the people, such special worship might have been ordered by Jehovah. In fact, the very object to be gained by a central sanctuary and national ritual might, in the midst of prevailing disorder, have been secured only through these special provisions. Such exceptions, also, are not so unreasonable, so contrary to the Scriptural representation of God, as to imply, as Prof. Smith affirms, that Jehovah's legislation in such a case must have been an absolute failure. It would seem, on the contrary, as though the existence of prophets and judges upon whom the Spirit of the Lord rested, was an anticipation of some such exceptions. There might have existed, also, a central sanctuary and correct ritual, as will be seen in the discussion of the ark and Shiloh. Therefore, with the nations about them yet unconquered, with the difficulties and dangers which a resort to the central sanctuary involved, with the necessarily limited opportunities which the Israelites must have had of becoming acquainted with the written law, it is easy to suppose that the law might have existed, to a large extent, practically inoperative, and that an exceptional worship might have been allowed to prevent universal defection and disaster.

(To be continued.)

NEW ENGLAND CONFERENCE.

EIGHTH-THIRD ANNUAL SESSION.

(Reported by REV. A. H. HERRICK.)

(Continued.)

FRIDAY.

In the afternoon the anniversary of the New England Methodist Historical Society was held at 2:30 o'clock. R. W. Allen presiding. J. N. Short offered prayer.

W. E. Knox read a history of the M. E. Church in Northampton. George Whitefield preached in Jonathan Edwards' pulpit in 1740. There was no further Methodist preaching here until 1824, when members of the N. Y. Conference preached occasionally; and there was no society at the Center until 1851, and Gilbert Haven was the first preacher afterward. Great opposition was encountered from the churches of the town, which, however, has happily given way to fraternity. D. Sherman next addressed the meeting. Many things of great importance are now published abroad; and it is desirable that many of these items should be preserved. It is so in regard to Methodism. To secure needed investigations, organized effort is required; and should be had, if we have any history worth preserving. Now we need this Historical Society to preserve many facts pertaining to our history in New England.

R. W. Allen followed, speaking of the good work already accomplished. We have secured many valuable and rare documents, many original manuscripts and various interesting relics. We ought to have a library in which any needed information relative to Methodism could be found.

At 4 p. m., the anniversary of the Conference Temperance Society was held in the Methodist Church, at 7:30 p. m., Dr. Mallien presiding. The devotional exercises were conducted by Rev. T. B. Snowden.

Mrs. Grater, of Worcester, secretary of the Conference auxiliary, presented an interesting report. Five auxiliaries have been organized in the Conference, all within a few weeks.

V. A. Cooper spoke on the subject, expressing surprise that this work was not initiated sooner. Protestant Christians desire to fight its great battle in the United States; and to ensure its success, we must make the family its nursery. This society furnishes a grand field of labor for our 800,000 women not connected with the W. F. M. S.

The anniversary of the Freedmen's Aid Society was held immediately after the preceding. H. W. Bolton, D. D., spoke eloquently of the former slave territory, connected with the future of our republic.

Dr. J. C. Hartwell vividly described the wretched conditions for homes in the South. The colored population are making advances; in consideration of their former condition, it is wonderful that they stand where they do. They are advancing in morals and in education, yet the mass of them are in ignorance. Nearly one-fourth of our membership in the former slave territory. If we do our duty, the colored people will not go over to Romanism. Where our colored preachers are intelligent, they exert a wonderful influence.

At the close of this address, an additional subscription of over \$300 was taken.

SATURDAY.

The session opened at 8:30 A. M. with a prayer-meeting led by H. J. Fox, D. D. This was a season of spiritual refreshing to those present.

At 9 o'clock the business session opened. Dr. J. H. Twombly presented this resolution:

Resolved, That we respectfully request the board of Bishops to secure the publication of our statistics so as to give those for this country by States and Territories as well as by Conferences; and those for foreign Conferences and missions by the countries they represent.

This was adopted. The presiding elders were appointed a committee to nominate the triers of appeals.

Rev. Dr. Hunt, Secretary of the American Bible Society, and Dr. Reid, corresponding secretary of the Missionary Society, were introduced.

Dr. Reid briefly addressed the Conference in reference to the message sent by the President to Congress favoring an appropriation for the Christianization of Alaska.

The 18th Question was resumed: "Who are the superannuated preachers?" The special committee to which the cases of Rev. J. W. Lee and Rev. J. W. Cole were referred, reported as follows:—

"The committee to whom the cases of Rev. John W. Lee and of Rev. James W. Cole were referred, having attended to the duty assigned them, make the following report: Whereas, Rev. John W. Lee has become so unacceptably old and infirm (see Dis. # 183) as to be no longer useful as a traveling preacher, therefore,

"Resolved, That he be requested to ask a location."

"Whereas, Rev. James W. Cole has become so unacceptably old and infirm as a traveling preacher (see Dis. # 183), therefore,

"Resolved, That he be requested to ask a location."

"C. A. Merrill, Chairman."

The report as to both cases was adopted. Both were continued supernumerary.

The relation of Wm. Merrill was changed to supernumerary.

The Bishop, by request of the Conference, transferred J. H. Owens from the Georgia Conference, and his relation was fixed as supernumerary.

Resolved, That the following brethren were recommended from the following quarterly conferences: C. M. Hall (Washington Village, Boston), Charles M. Melden (Saugus), Solomon E. Breen (Middleton), Willis P. Odell (Cliftondale), Gervase A. Viets (Newark district, Newark Conn.), James P. Allen (West Worthington), Cecil R. Sherman (South Worthington), Richard K. Manaton (Orange), Charles H. Walters (Wales).

These brethren were stated to have passed satisfactory examinations. Their presiding elders reported them favorably, and they were continued on trial.

The committee on the third year reported that Alfred Woods had passed a satisfactory examination. On motion, this fact was entered on the records.

Resolved, That the following brethren be continued on trial: "Who remain on trial?" Abner M. Osgood was discontinued at his own request.

L. White, chairman of committee on the fourth year, reported that the following brethren had passed satisfactory examinations: J. W. Bashford, John Galbraith, T. C. Watkins, P. C. Sloper.

On motion, the report of these examinations was placed on record.

C. C. Bragdon, principal of Lasell Seminary, reported an increase in attendance during the six years since it passed under the present management, from twenty to one hundred and seventy. Accommodations are hardly sufficient for the number desiring to attend. We consider that real success depends upon the cultivation of Christian character rather than on an increase of attendance.

On motion of B. K. Peirce, Mrs. Dr. S. L. Baldwin was invited to present the work of the Woman's Foreign Missionary Society. In a most masterly and attractive manner she explained the relation of the W. F. M. Society to the Parent Board.

Dr. Reid, corresponding secretary of the Missionary Society, addressed the Conference. The Missionary Society, wholly or in part, supports in this land 2,478 preachers, who annually report 30,000 conversions. We have in all foreign fields 90 American preachers, but of laborers of all sorts we have 1,808. Our native preachers number 445, of whom 218 are ordained. We have 36,909 members in the foreign field, and an average attendance on public worship of 56,000. We have 12 high schools, 8 theological schools, and of a lower grade 331, with 11,161 scholars. There are 48,516 Sunday-school scholars, of whom India has 14,000. Strictures have been made upon the fact that we are in debt. How can we help it? We cannot call on our home, nor can we let our hands be idle. Illustrations were given of the hardships endured by our home missionaries.

Rev. Wm. Taylor, of the South India Conference, was introduced.

The minutes were read and approved.

A communication from Boston University was read, setting forth the financial prosperity of this institution. The paper was referred to the committee on Education. Adjournment took place at 12:25.

By courtesy of the Edwards Congregational Church, the anniversary of the W. F. M. S. was held in their spacious edifice. Mrs. Bullens, of Chicopee, presided, and Mrs. Dr. G. M. Steele conducted the devotional exercises. A report was presented, showing that the Conference has raised, this year, \$6,495.

Mrs. L. L. Baldwin, many years in missionary work in China, gave an exceedingly interesting address. She showed the need of woman's work for and with woman, as in the forenoon. She spoke in heart-felt language of the terrible agony which befallen women, not sustained by the sympathy of Jesus, are often called upon to endure. And shall we withhold from them the knowledge of that Source whence they can derive lasting comfort? In conclusion, the speaker uttered words of warning and exhortation, with reference to evil pictures and books slyly introduced into our schools and homes.

At 7:30 o'clock the anniversary of the Conference S. S. Union was held in the Edwards Congregational Church, Rev. C. T. Johnson presiding. Rev. Wm. Taylor offered prayer.

J. R. Cushing, the first speaker, presented sound views as to the pastor's responsibility for the teaching of sound doctrine in the Sunday-school, and earnestly enforced the truth that the pastor ought to be content with nothing less than the personal salvation of the child.

J. H. Vincent, D. D., spoke in his usual fervent manner, holding the close attention of his audience. This life he held to be the vestibule of eternity; and our great work here is the culture of the soul for eternity. The child must be given sound ideas of theology in early life. He must form habits of reverence and obedience. To these ends he must be taught the Bible. A right example must be set before him. To teach him reverence, take him to the public worship. If he can attend only one service, let it be that.

In the morning the Conference fore-lost was held at 9 A. M., Dr. Daniel Steele leading. The Town Hall was well filled, and the meeting was characterized by liberty and power.

At 10:30 o'clock Bishop Merrill preached in the same place, announcing as his text: "He taught as one having authority, and not as the scribes." He presented a unique but powerful argument for the Deity of Christ.

At the conclusion of the sermon, the following brethren were ordained deacons: E. Higgins, L. W. Tronsdale, Matthew D. Sill, Gervase A. Viets, Richard K. Manaton.

At 2:30 p. m., Dr. W. F. Warren preached in the Edwards Church from the text Matt. 16: 18—"My Church." The line of thought and manner of presentation were somewhat unusual. No subject was treated more than a faint idea of the beauty and impressiveness of his discourse.

After the sermon Bishop Merrill ordained Charles E. Davis an elder.

In the evening the anniversary of the Missionary Society was held in the Town Hall. Bishop Merrill presided, and spoke briefly, but in a clear and impressive manner.

Dr. F. M. Reid, one of the missionary secretaries, delivered an earnest address, which must have carried to every hearer interested in the profoundly important subject under consideration the assurance that the secretary's heart is thoroughly enlisted in his work. He did not give the statistics of the work, but presented its demands upon us. The audience was hushed to almost breathless quiet as he described the terrible struggle of one sister as she left her children here and sailed for China.

MONDAY.

The session opened at 8:30, with an excellent prayer-meeting led by Rev. C. L. Eastman.

At 9 o'clock the Bishop called the business session to order.

Wm. Gordon presented the report on the Bible Cause, which was adopted.

Several names were presented to be constituted members of the American Bible Society, and were so constituted.

G. Beckman presented the report on Benevolent Operations, setting forth the need for increased contributions, and the report was adopted.

F. Fisher read the report of the Church Aid Society, which was adopted.

A. Sanderson presented the report of the Church Aid committee, with resolutions, which were adopted.

L. B. Bates brought forward the report of the committee on the Observance of the Sabbath. Resolutions were adopted affirming our unshaken belief in the necessity for and the sanctity of the Lord's Day.

The secretary was instructed to send a copy of these resolutions to the governor of this Commonwealth, to the mayor of each city within the bounds of the Conference, and to the superintendents of all the leading railroads and steam-boat corporations of the State.

Wm. Butler, D. D., presented the report of the committee on Freedmen's Aid. T. B. Snowden made energetic remarks on the subject, which elicited applause such as has been accorded to no other speaker during the session.

The report of the committee was adopted.

Dr. Mallien presented a resolution highly complimentary to Rev. T. B. Snowden—who has been transferred to the Washington (colored) Conference—and pledging to him our continued love and sympathy. This resolution was adopted.

W. E. Huntington presented the report of the committee on Education.

Rev. G. M. Steele represented Wesleyan Academy.

A motion was made and carried that we adjourn it to be 2:30 p. m., the report under consideration to be the order of the day.

Voted to take a collection for widow H. R. Parmenter, of Worcester. It was taken and subsequently announced to amount to \$33.07.

S. F. Upham presented a resolution inviting R. W. Allen, Stephen Cushing, and M. P. Webster, to deliver semi-centennial sermons at our next session, which was adopted.

E. A. Titus presented the report of the Church Extension committee. The report was adopted.

F. J. Wagner presented the report of the Preachers' Aid committee. The funds of the Society are painfully inadequate to the supply of the necessities of the claimants.

After remarks by W. R. Clark and C. N. Smith, on motion, the report was amended by striking out the clause requiring pastors to report their personal contributions separately from those of the charges.

The report, as amended, was adopted.

Dr. Butler presented to Dr. L. A. Crowell, presiding elder of Lynn district, a sum of money from the preachers of his district. Dr. Crowell responded appropriately.

V. A. Cooper moved that the amount to be apportioned to the churches for the Preachers' Aid fund be \$7,000 instead of \$10,000, and the motion prevailed.

On motion of Rev. Daniel Wait, it was voted that the charges falling to take the Preachers' Aid collection be reported next year in open Conference.

On motion of W. R. Clark, provision was made for immediate sending out of circulars setting forth the needs of the Preachers' Aid Society.

Resolved, That the triers of appeals be granted a location at his own request.

After some remarks, Dr. Thayer withdrew the motion to grant the location; and he was continued in the class of deacons of the first year.

Took up the 18th Question. On motion of Dr. Thayer, F. K. Stratton was given the relation of supernumerary without appointment.

On request of Dr. Thayer, the Conference asked the Bishop to appoint J. W. Darnum Chaplain at Deer Island.

With profound emotion Dr. Thayer moved that Dr. James Porter be granted a supernumerary relation. Granted.

John H. Mansfield was continued supernumerary.

A paper was presented from the secretary of the East Maine Conference, certifying that J. B. Gould was located at his own request. L. R. Thayer stated that the brother wished to be readmitted to the traveling connection. W. H. Hatch moved that Dr. Thayer have leave to withdraw the request for readmission; and this motion prevailed.

Wm. McDonald asked for a supernumerary relation, which was granted.

Dr. L. R. Thayer desired the Conference to request the Bishop to appoint Solomon E. Breen to the Sallors' Bethel in Boston; and this request was made.

The Bishop was also requested to reappoint J. W. Hamilton to the People's Church in Boston.

It was voted to devote the afternoon especially to education. This vote was reconsidered; and then it was voted that the afternoon be occupied by a regular session of the Conference.

Conference adjourned at 12:50.

Dr. D. Sherman, by appointment of the Bishop, took the chair at 2:30 p. m. Prayer was offered by Rev. John C. Smith. The minutes of the morning session, having been read and corrected, were, on motion, approved.

At the suggestion of S. F. Upham, a collection was taken for Widow Gerrish, amounting to \$38.

The report on Education was adopted.

It was moved that the secretary be authorized to cast the ballot of the Conference for Dr. D. H. Els, as a trustee of Wesleyan University for five years. This motion prevailed.

The Conference listened to Rev. Wm. Taylor, who spoke upon the "Psalms method" of missionary work as collateral with the other methods in use in all Christendom.

Dr. Dorchester presented a warmly appreciative resolution concerning the entertainment of a large body of the ministers at the Round Hill Hotel, and expressing thanks for the courtesy and attentions of the proprietor, Mr. M. R. Olney.

A resolution was read expressive of gratitude to Mr. J. Putnam Bradley, of Ballardvale, for his generous rejuvenation of our church building in that town. This was adopted.

A resolution offered by Rev. Geo. Whitaker, making complimentary reference to Dr. W. S. Studley, lately transferred from this Conference, was adopted.

Adjourned at 5:15.

Before the time of the session, a member of the "Salvation Army" addressed a good audience.

The business session was called to order shortly after 7:30, Dr. D. Sherman presiding. Wm. McDonald led the brethren in devotional exercises.

The minutes of the afternoon session were read, corrected, and accepted.

S. F. Jones presented the report of the committee on Missions, which was, on motion, adopted.

On motion of Dr. D. Dorchester, it was ordered that a copy of this report be furnished to Zion's Herald for publication.

The report of the committee on Domestic Missions was read by W. T. Perrin, and, on motion, was adopted.

J. H. Twombly read the report of the committee on Zion's Herald, expressing high appreciation of the general conduct and mechanical execution of the paper, which report was adopted.

J. W. Hamilton presented the report of the committee on the proposed Ecumenical Conference, recommending the approval of such commemorative meeting by the New England Conference, and the appointment of Rev. George Prentice as ministerial delegate, and Bro. J. W. Hoyt as lay delegate, to meet with the provisional committee for the purpose of effecting the necessary preliminary arrangements for the holding of the Conference.

W. F. Mallien presented a report from the committee appointed at our last session to confer with a similar committee from the New England Southern Conference with reference to Conference boundaries, to the effect that a readjustment of boundaries is desirable, and that the only way of effecting such readjustment is by the obliteration of the boundary line between the two Conferences, and the reunion of the two in one Conference, which should bear the historic name of "New England Conference."

After remarks by W. F. Mallien, C. N. Smith, Dr. Dorchester, it was moved that the report be received and placed on file, and the committee continued.

After remarks by various brethren, this motion prevailed.

J. H. Twombly reported for the special committee on the Boston Depository of the Book Concern.

C. N. Smith, in exceedingly lucid remarks, cleared up the obscurity which has gathered about the alleged losses of the Boston Depository.

Bro. Magee was invited to address the Conference, and did so.

Pending action on the report, the Conference adjourned at 9:45.

TUESDAY.

The session opened with a prayer-meeting led by Rev. Wm. Taylor. At 9 o'clock Bishop Merrill called the business session to order. The minutes were read and approved.

Question 29 was taken up: "What is the Statistical Report for this Conference Year?" Rev. J. Neal read the report, showing an advance in many particulars.

The presiding elders, as a committee to nominate Triers of Appeals, reported the following: N. Fellows, D. Sherman, W. R. Clark, G. F. Eaton, A. Gould, C. A. Merrill, J. O. Knowles. These were appointed.

Geo. S. Chadbourne was nominated to preach the Conference sermon next year; E. R. Thorndike, alternate.

SUFFERERS BROUGHT TO CHRIST.

I. Preliminary.

1. GOLDEN TEXT: "The Lord is good to all; and his tender mercies are over all his works" (Psa. 145: 9).
2. DATE: A. D. 29.
3. PLACES: The region of Tyre and Sidon, near the Mediterranean, and Decapolis, the district southeast of the Sea of Galilee.
4. PARALLEL NARRATIVE: Matt. 15: 21-31.

II. Introductory.

The desire to escape for a season as well from the incessant demands upon his compassion as from the malice of the Pharisees, led to our Lord's abrupt departure with his disciples from the shores of the Galilean Sea to the confines of heathendom. He went to the region of Tyre and Sidon, and sought seclusion in a house, hoping to avoid the attention of the Jews. But it was immediately made evident that He "could not be hid." His fame had preceded Him, and a woman of the district, who had a daughter grievously vexed with a devil, found Him out. She had no ground, either in her religion or race, on which to base her plea, for she was a Gentile, and a descendant of the accursed stock once doomed to total exclusion; but no one could heal her afflicted daughter but Jesus, and He was at hand, and she had faith that He would not deny the pleading of a mother's heart. So she invaded His privacy, and with gestures and words of passionate entreaty, begged Him mercifully to interpose and heal her child.

Strange to say Jesus listened to her in utter silence. "He answered her not a word." He who had never before closed his ears to the cry of distress seemed turned into steel to this poor suppliant. When, at length, the disciples, wearied by her importunate cries and the public attention which they excited, begged Him to dismiss her, He opened His lips, but only to utter the words of chilling exclusiveness, "I am not sent but unto the lost sheep of the house of Israel." But her maternal love was not to be disappointed in this way. She only drew nearer, and falling before Him cried piteously, "Lord, help me." Still her suit was denied: "Let the children first be filled; for it is not meet to take the children's bread and cast it to the dogs." Even this rude rebuff did not drive her away. With incomparable humility and mental quickness she made use of it to extort what she asked: "Yea, Lord; even the dogs eat of the table of the children's crumbs." And then the agony of suspense, prolonged either for the woman or the disciples' sake, was ended. The prayer, which He doubtless all along intended to grant, was answered. Her faith was commended, and she was dismissed with the assurance, which was verified as soon as she reached her home, that "the devil was gone out of her daughter."

Leaving the region of Tyre, and making a circuit northward through Sidon and then eastward, our Lord approached the Sea of Galilee by way of Decapolis. In this latter region many cases of affliction were brought to Him, among them a deaf man, who had also some vocal defect or impediment. For reasons of His own our Lord did not immediately and publicly heal the man. He took him aside privately, "put His fingers into his ears, and spat, and touched his tongue." And then, having by these visible signs prepared the man to expect relief, He glanced upward, and with a compassionate sigh, uttered the word *Ephphatha*—"Be opened." At once his speech was restored, so that "he spake plain," and his ears were opened. The injunction to keep quiet about the miracle was quickly forgotten by the enthusiastic people. "The more He charged them, so much the more a great deal they published it." And their astonishment at His power found vent in the comment: "He hath done all things well; He maketh even the deaf to hear and the dumb to speak."

III. Expository and Practical.

Verse 24. *From thence He arose, and came out of the synagogue.* This is the first of the many instances in which our Lord is shown leaving the synagogue. It is a significant fact, and one which should be noted by every student of the Gospels. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 25. *And from thence He came out of the synagogue, and entered into a house.* This is the second of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 26. *And from thence He came out of the synagogue, and entered into a house.* This is the third of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 27. *And from thence He came out of the synagogue, and entered into a house.* This is the fourth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 28. *And from thence He came out of the synagogue, and entered into a house.* This is the fifth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 29. *And from thence He came out of the synagogue, and entered into a house.* This is the sixth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 30. *And from thence He came out of the synagogue, and entered into a house.* This is the seventh of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 31. *And from thence He came out of the synagogue, and entered into a house.* This is the eighth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 32. *And from thence He came out of the synagogue, and entered into a house.* This is the ninth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 33. *And from thence He came out of the synagogue, and entered into a house.* This is the tenth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 34. *And from thence He came out of the synagogue, and entered into a house.* This is the eleventh of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 35. *And from thence He came out of the synagogue, and entered into a house.* This is the twelfth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 36. *And from thence He came out of the synagogue, and entered into a house.* This is the thirteenth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

Verse 37. *And from thence He came out of the synagogue, and entered into a house.* This is the fourteenth of the many instances in which our Lord is shown leaving the synagogue. It shows that our Lord was not confined to the synagogue, but that He was free to go wherever He pleased. It also shows that the synagogue was not a place of confinement, but a place of freedom. It was a place where people could go to hear the Word of God, and where they could express their opinions. It was a place of freedom, and it was a place where people could find comfort and solace.

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ENTERED AT THE POST-OFFICE, BOSTON, MASS., AS SECOND CLASS MATTER.

ZION'S HERALD.

WEDNESDAY, APRIL 26, 1882.

To the unfortunate the warmth of charity is more precious than the gift of bling, but the coldness of stift virtue may so chill the heart of the sufferer it relieves as to neutralize the value of its gift. The goodness of Jesus "is not cold virtue, but warm charity. It repels no man, but attracts all." Hence the cry of him who seeks to imitate his Master is, "O my Lord, fill my heart with the streams of Thy warm charity!"

There is nothing so empty as fame, nothing more vain than ambition. Yet how strenuously men toil to reach the topmost places in society, in the church, in the state, in the realm of wealth! In this mad race how many sacrifice truth, honesty, integrity, religion! Pursuing the present, they sacrifice the future. Oh, incomparable folly! Would these contestants look to the end of their mortal career, they would pause, re-mounce every inordinate desire, check every unbridled passion, refuse every bad act, ever remembered, with incorruptible Andrew Marvell, that

"Earth cannot show so brave a sight
As when a single soul does fence
The batteries of alluring sense,
And heaven views it with delight."

A heathen poet says, "That man has arrived at a heroic degree of goodness who is instructed to bear great injuries in a dispassionate manner." A fine sentiment truly! but it is immeasurably lower in moral beauty than that requirement of our Lord which bids His disciples to forgive their enemies and to pardon penitent offenders seventy times seven. The same incomparable degree of heroic goodness is also embodied in the apostle, perceiving, "Be not overcome of evil, but overcome evil with good." Did the church universal wear this Christly disposition as her every-day robe, she would compel the wondering world to ask, "Who is she that loometh clear as the sun, and fair as the moon, forth as the morning, and terrible as an army with banners?"

He whose relation to the Highest is more that of a servant than a son, is apt to avoid sin mainly through fear of its terrible wages. The burden of his prayer is,—

"Help me to watch and pray,
And on Thyself rely;
Assured if I my trust betray
I shall forever die."

But when the servant rises to the dignity of conscious sonship, love takes the place of fear, and the disciple shrinks from sin, not merely because its wages is death, but because he hates it on account of its offensiveness to Him whom his soul loveth. His nature, made harmonious with the nature of God through filial affection, turns with innate disgust from vice and gravitates toward virtue. A pagan philosopher once affirmed that if all laws were cancelled he would still live according to the rules of virtue; much more may the loving disciple conscientiously declare that if the penalties of sin were abolished, he would still reject it and practice virtue. The love of Christ constrains him to love purity, and when that love is perfect it "casts out fear." With David the burden of his song is, "Thy word (law) is very pure; therefore Thy servant (and son) loveth it."

The support of the Gospel often requires individual contributions which are really burdensome, involving severe self-denial. But when his faith is vigorous and his love ardent, the disciple makes the sacrifice cheerfully. He would rather wear a somewhat shabby coat and dispense with some table luxury than see the wheels of the church drag heavily. But if his heart waxes cold, he is apt to complain that the burden is too weighty for his strength. One such disciple who had been lifted out of very mire by his Lord's arm, said to himself one day, "It costs me quite a sum to belong to the church. That money would do something toward educating one of my children. I will quit the church; but I will still attend preaching and will walk closely with God." But after withdrawing from the church, he soon found his faith declining. A shadow rested on his soul, and sleep departed from his eyelids. To rid himself of his melancholy he tried to sing vain songs. Still he grew more

restless, until his distress drove him to the borders of insanity. Then he returned to the bosom of the church, recovered his lost peace, and never after complained because it required a little self-denial to sustain the church. He found, as all disciples may, that when the heart overflows with love to the Christ, it is not only willing, but desirous, to share the contents of even a scanty purse with the Master.

THE PASTORAL PROMISE.

In her fundamental law Massachusetts requires her legislators often to recur to the Bill of Rights. No legislation, she intimates, should unnecessarily infringe upon the rights of the citizen. It is even more important and wholesome for the minister to recur often to the solemn covenant he makes with his conscience and his God, in the presence of many witnesses, when he receives his ordination to his responsible office. Indeed, the Methodist minister cannot well avoid being often confronted with his sacred promises and hearing them impressively enforced, over and over again. At every session of the New England Conference, as the new candidates come forward to respond to the appointed questions, he hears afresh the vows he solemnly and fearfully once took upon himself.

The repetition of the service is divested of all monotony by the constant change in the presiding bishop and the varying forms of the search administrators in enforcing the different questions of the Discipline. The awed faces of the young ministers, the thoughtful air with which they approach the solemn service, the earnest words of the chief minister—all serve to awaken fresh emotion and to startle the soul with the recollection of the many sad failures in keeping the spirit of these self-consecrating pledges. We have rarely failed to see the eyes of the members of the Conference, even of the oldest, brim with tears; and the lips move in prayer during the responses to the questions and the address of the bishop to the candidates for ordination.

Sometimes one requisition upon character or conduct, and sometimes another, is specially emphasized; the suggestions of the hour, the special needs of the church, some providential indications, determining the point to be specially enforced. At the late New England Conference the pastoral work of the ministry was particularly emphasized. Will you visit from house to house? Will you diligently instruct the children in every place? These questions were slowly and clearly asked, and impressed with earnest and firm words. Every young minister, when he thus enters upon the work, answers these questions in the affirmative. But how rarely is that spiritual accomplishment of gracious facility in this work to be found among these ordained men, after a few years!

The Bishop, in a few particularly sensible words, met the common excuse of lack of adaptation for the duty. "You can learn to do it," he said. It flashed upon other and older minds that just here is the occasion of failure. There is not a natural obstacle that may not be overcome by persistent effort. There are scores of duties that can only be properly performed by careful and long-continued endeavor. The young minister expects to study long and hard to secure success. But who ever thought of studying earnestly and perseveringly how to attend to pastoral work? Men differ in their facility for social conversation; but aptness in it is as much an art as reading and writing, and should be studied as carefully. Pastoral visiting has not half the difficulty of ordinary social intercourse. It has a purpose. It requires few preliminaries. One need not be at his wit's end for topics of conversation. A pastoral visit need take on little of the social element. As a friend and neighbor he is to meet the common courtesies and expectations of the society in which he moves. In this respect he is to visit no oftener, and no more familiarly, than any other gentleman in the community. There is no special reason why he should spend hours in simply running around to make purely social calls. Indeed, he may be very injudicious in this respect, and lay himself open to unpleasant remark.

But pastoral visiting is a religious office. He is not, indeed, to put on a heavy and forbidding aspect, or to bring the shadows of the grave with him wherever he goes; but he is not to forget the broad distinction between a social and a pastoral visit. His coming is to be a means of grace. He is to bring sunshine with him into sad homes and hearts, and to seek to quicken by thoughtful words the spiritual life of those he meets. A time should be chosen when the most of the family, especially the children, will be present, and by wise and winning words he should prepare

the way for a familiar and tender prayer before he leaves. No words can express the good that is often accomplished by such a visit. Parents and children are won; young people are drawn to that minister who, without forbidding austerity, fully meets in their own consciences the ideal of the true servant of God. The minister himself is blessed, and many a theme for discourse is gleaned from the cultivation of such fields as this.

However necessary it may be in the estimation of a church that the pulpit service should be well sustained, there is not one that does not recognize the necessity of having this pastoral work well attended to. It is a crowning grace when it can be said of a good preacher that he is also a good pastor; and it is often the determining reason for rejecting an excellent and even rare preacher when it is well understood that he "never visits," except that he makes social calls among his peculiar friends. Pastoral work is not one of the accomplishments of genius. It may be learned, as Bishop Merrill affirmed. Success in it will not be likely to come by accident. To become expert in it will require thought, and plan, and study, and much prayer. With God's blessing, success in it is impossible to no minister. As preaching without a manuscript is usually an acquired and cultivated art, so is pastoral visitation. It may at first be attended with many failures and mortifications, but perseverance will triumph and make this portion of ministerial service one of the most fruitful sources of usefulness.

RIGHT AND DUTY AS RELATED TO CAPITAL AND LABOR.

In these times of constantly recurring conflicts between workingmen and capitalists, much is said, by apologists for both parties, about "rights." The former claim the right to name the wages for which they will give their labor; the right to strike when their demands are refused; the right to combine with each other to bring about and continue a general strike; and the right to compel unwilling fellow-craftsmen, by intimidation and violence, to join their combination. The latter claim the right to fix the wages of their employees, to refuse work to such as demand higher prices than they choose to pay, and to combine with other capitalists for the purpose of forcing labor to submit to their terms. Thus, like hostile armies, labor and capital stand arrayed against each other, each contending against the other's interests. The workmen, by compelling capital to lie unemployed, make it temporarily unprofitable and subject it to loss by its waste and decay of its idle machinery. Capitalists, by refusing work, subject labor to manifold hardships and to want which in some cases amounts to semi-starvation.

The purpose of this brief article is not to take side unqualifiedly with either of the belligerent parties, but only to call attention to an error which usually characterizes the discussion on both sides of the question at issue. This error is, the contemplation of the subjects involved from only one point of view—that of mere rights. On the one side the argument is built up on the rights of labor; on the other, upon the rights of capital. Neither party thinks of giving proper consideration to another factor, which is both logically and morally inseparable from any sound theory of rights, namely, that of duty. Both are apt to forget the self-evident truth that rights and duties are reciprocal, and that every right with which an individual is endowed by nature, is limited by the duty which he owes to society.

Every natural right is, from the nature of the case, universal. The individual can only claim the right to liberty, to property, to security, to resist oppression, on the broad ground that all men are born and remain equal in respect to these rights. Hence he who prevents, or seeks to prevent, his neighbor from fully exercising any of these rights, strikes at the only principle on which his own claims to those rights is based. He cuts off the branch of the tree on which he is seated, and necessarily falls with it to the ground.

Hence it is apparent that the principle of duty arises out of the universality of individual rights. The fact that every other man has the same rights as the individual, binds each man not to use his rights in such ways as would be hurtful to others, but to limit their exercise by the boundaries which are "necessary to ensure to the other members of society the enjoyment of the same rights." Right has been fitly called the "conservative principle of the individual," and duty the "conservative principle of society." But when one dissociates duty from right and pushes his personal demands without respect for the rights of society, he becomes sur-

premely selfish. He is unjust. He sacrifices the equally sacred claims of his neighbors on the altar of his own unbridled selfishness. The law of reciprocity, without which society is impossible, condemns him.

The practical application of these principles to the complex business system of modern civilization would go far towards quenching the evil passions which too often enter into the conflicts between labor and capital. Those principles would not, they could not, equalize their social conditions, because of those natural inequalities of intellect, of genius, of talent, of skill, of strength, of judgment, and of capacity, which, in spite of the equality of rights, will inevitably and always make some men superior to others. But they would compel employers of labor not to regard their employees as pieces of living machinery from which to squeeze out as much work as possible at the lowest wages they can be compelled to accept, but as human brethren whose interests they are bound to promote as far as they can without sacrificing their own. And this humane and just consideration on the part of capitalists would go far toward preventing bitter feelings in the breasts of considerate workmen of every class.

On the other hand, those principles fully accepted by the laboring classes, though they might not absolutely prevent strikes, would greatly lessen their frequency, soften their spirit, and modify their demands. So long as some capitalists will be oppressive, we suppose strikes will occur. They may, indeed, in some cases, be the only means by which labor can effectively resist the tyranny of capital; and it cannot be logically denied that the right to resist oppression is a natural right. We justify our Revolutionary war by that principle. But like even righteous wars, strikes are serious affairs, not to be lightly entered upon, and they are generally of very questionable utility to the strikers. If, however, they should occur in full view of the principles already stated, they must necessarily be essentially modified both in their spirit and demands.

If, for example, labor, in seeking its own rights, felt its obligation to respect the rights of capital, its demands would not be arbitrary, but regulated by a purpose not to push them so far as to imperil the interest that capital without which labor would have very little value. It would further be seen that all resort to violence in order to compel the unwilling workman to join a strike, to enter a "union," or to do anything he pre-ferred to do, is an invasion of his right to dispose of his labor as he pleases. To prate about one's own rights while intimidating another, is to proclaim one's ignorance or contempt of the theory of rights, and therefore to act, not of the part of an honest man, but of a knave. The workman who stands intelligently on the platform of rights, will never even dream of using force of any kind to induce his fellow workmen to adopt his measures.

The emancipation of labor from the thralldom of capital will never be brought about by strikes, or unions, or combinations which appeal to the passions of men, but only by the spread and acceptance of those principles of right and duty which have their basis, not in nature only, but in that beneficent law of fraternity taught by the Lord Jesus Christ. Capital may be, often is, cruel in its selfishness. Labor may, often does, fare hard. But neither can finally thrive by following the law of supreme selfishness. There is always a nemesis stealthily treading in the foot-prints of the selfish capitalist waiting opportunity to reward him according to his works. The laborer, though he is sometimes oppressed, need not envy his oppressor whose injustice arms God against him. In the words of Ebenezer Elliott,—

"Sad it is to be weak,
And sadder to be wrong;
But if the strong God's statutes break,
'Tis saddest to be strong."

Whoever studies the history of the past century will see much to convince him that the Christian law of reciprocity and benevolence has already wrought marvelous victories over both capitalist and laborer. The former has grown more considerate and liberal in his dealings with the latter, who has also been wonderfully elevated above the condition of his class in the olden times. In proportion as the pulpit urges the application of the Golden Rule to the business relations of men, this amelioration will go on. God's providences will eliminate the unprincipled capitalist from society, and give his wealth to those who will respect the rights of the laborer. The Gospel will finally bring the rich and the poor into closer fellowship, and to cite Elliott again,—

"Companionship in toil or sorrow
Makes every man a brother;
Till we have wept and prayed together
We do not know each other."

Editorial Items.

A very pleasant session of the New Hampshire Conference is drawing to a close as we go to press. It is held in the Haverhill Street Church, Lawrence, Mass. We had not visited this church before since the extensive improvements were made in its interior. It is now one of the most tasteful and comfortable in arrangement and decoration in New England. It readily seats six hundred, and its capacity was fully tested quite often during the public services. Bishop Warren presides in the enforced and deeply regretted absence of Bishop Foss, whose lameness and sickness forbid his attending the spring Conference. But Bishop Warren has been warmly welcomed in New England where he is so well known and appreciated. He has made a very favorable impression upon the Conference by his ability as a presiding officer, his genial temper, his marked spirituality, and his thoughtful eloquence as a speaker and preacher. He has taken special pains to discover the exact religious condition of the various churches in the Conference, and has thrown his personal influence and services into the daily prayer-meetings that precede the business sessions. This Conference is a remarkably quiet one. There are few discussions, and these are all conducted in a conversational manner. The addresses of some of the venerable superannuated men were touching and impressive in the extreme. They are gradually dropping away, and soon not one of the second generation of Methodist ministers of New England will be left behind. The Lord bless the weary old men, and make their closing days like the setting of a cloudless sun! Bishop Merrill visited the Conference one day, and Rev. Wm. Taylor was present and labored with his usual earnestness for several days. The anniversary was manifested in the Historical Society and the Woman's Foreign Missionary Society brought out an audience that filled seats and aisles, to listen to the interesting address of Mrs. Dr. Baldwin. Our full report will give all the details of the sessions from day to day.

It was a sudden and painful shock to hear, upon our return from Conference, of the death and burial of Rev. Asahel Moore, late of the Wisconsin and Maine Conferences. A few days before, he had been in the office, in the enjoyment of his ordinary health. Near the close of the week, the labors and anxieties incident to the institution of which he was superintendent, brought on an inflammatory condition which his constitution was too weak to endure. He died Sabbath morning, the 16th. His remains were carried to Portland and laid in the Evergreen Cemetery, beside those of his first wife. He was aged 71 years and 5 months. He was born in Maine; was a graduate of Bowdoin College, Brunswick; joined the old Maine Conference before its division, in which he filled many important charges; was afterwards a member of the East Maine Conference. Some years ago he was transferred to the Wisconsin Conference, in which he still holds the relation of superannuation. Five years ago his excellent wife—Charlotte A. McAllister—well known and greatly esteemed in Maine, died. He afterwards married in Brunswick the much-respected lady who is so abruptly made a widow by his sudden death. Mr. Moore was a man of substantial merit, a good scholar, a clear thinker, a sound preacher, a devoted Methodist, and a pure in his Christian gentleman; even a catholic in his daily life, commanding the confidence and respect of all who knew him. A year or two since he accepted the position of superintendent of the Inebriates' Home, at Highlandville, in Needham, Mass. He was greatly interested in his work, and accomplished good service among the tempted who came under his care. But the institution was left in a bad condition peculiarly by his predecessor, and Mr. Moore overtaxed his physical strength in his efforts to recover it from its embarrassments. He endeavored himself to the inmates. Nearly his last words, when one approached his bedside as he was dying—one for whom he felt great solicitude—uttered with great effort and tenderness, were, "Look not upon the wine when it is red." The clergymen of the town paid the highest tribute to his memory at his funeral, and showed all possible sympathy for the afflicted family. The funeral services in Portland, which were particularly impressive, were conducted by Rev. Dr. McKown and Lindsey. A full sketch of Mr. Moore's life and work hereafter by Rev. Wm. Macdonald, who was received into the church under his ministry.

The title of Bishop Merrill's last volume—"Aspects of Christian Experience"—hardly expresses its true character. It might be supposed to be a gathering, like the volume of Dr. Porter just published, of various forms of personal religious experience in illustration of the divine power of the Gospel. This is not the idea of this very excellent and important treatise. It is a clear, ample and admirable discussion of what is called in systematic theology the department of soteriology. In a remarkably lucid and satisfactory form the various doctrines of grace, from the consideration of the original condition of human nature since the fall to the complete triumph of Christ's power over the affections and appetites—the rest of faith and perfection of love—are discussed. All the Scriptural stages—repentance, faith, justification, regeneration, adoption, holiness—are presented in the most vigorous and impressive manner. We have no recollection of reading a manual upon this important theme so clear in definition, so distinct and comprehensible both in its presentation of Scripture doctrine and its actual reproduction in living experiences, so satisfactory and practical to one sincerely seeking to grow.

The Century magazine has reached its first volume (six months) under the new regime. It is published in a brilliant form, with a cover and its interior lining specially designed for the purpose. The great loss of its late editor, Dr. Holland, has not seriously affected its character or changed its tone. The six numbers have amply sustained the high reputation of the periodical. It now makes an admirable permanent volume for the library, and none are more practically used, until worn out, in public free institutions for the circulation of books.

The Hesper—a ministerial organ, published monthly in Pawtucket, R. I., and edited by two bright Methodist ministers and the truth as it is in Jesus, and, at the same time, so condensed and vigorous in style and persuasive in argument and illustrations. It is one of the best volumes we can think of to place in the hands of young Christians, and it will prove an excellent manual for the reading and study of young ministers. It is published at the Cincinnati Book Rooms, and is for sale at the Depository.

BRIEF MENTION.

No. 31 of the Humboldt Library is the well-known treatise of Archbishop Tenison on the "Study of Words." Fifteen cents a number.

We have received a very interesting, instructive and able discourse, by Rev. Daniel Richards, of the Purchase Street M. E. Church, Newburyport. Its subject is "Abraham's Moral Offering." It is treated in an impressive and practical manner.

Massachusetts loses and Indiana gains one of the best educators of the country in the removal of Charles O. Thompson, Ph. D., from the head of the Free Institute of Technology in Worcester to the charge of a similar school in Terre Haute. Our best wishes for his highest success go with him.

The Historical and Genealogical Register, for April, has a portrait of the late Rev. Samuel Osgood, with a sketch of his life, by James O. Wright. This number also contains President Willard's last annual address, and the usual amount of valuable antiquarian statistics and miscellany.

Dr. W. X. Nide, President of Garrett Biblical School of Northwestern University, writes: "Rev. A. A. Wright has been here and quite captivated us with his admirable lectures on the New Version. We were delighted with him, and felt obliged to you for opening the matter to us. He has left an impression any one might envy."

If an often change and enlargement of editorial rooms afford good evidence of improving fortunes, the Christian Union is certainly on the advance. Its editors have been removed from Washington Square to 20 Lafayette Place, where they have also secured accommodations for printing and business rooms. They are but a short distance from Broadway. We congratulate both publishers and editors upon their more satisfactory quarters.

E. B. Meredith, publisher, of Chicago, Ill., issues the first number of the Hebrew Student—a monthly journal in the interests of Old Testament literature and interpretation. The leading paper in this number is a review of Delitzsch on the Pentateuch, with numerous shorter and well-selected articles. It is published in quarto form, twenty pages, \$1 a year. It promises to be a valuable periodical for Biblical students.

The New England Publishing Company, which issues the Journal of Education, the valuable bi-monthly magazine entitled Education, and the Primary Teacher, sends out the first number of a very handsomely-published quarto monthly paper bearing the name of the Public School, and devoted to the principles and methods of teaching. It is edited by Hon. T. W. Bicknell. The first number is very attractive and interesting. \$1 a year. It must be popular with teachers.

J. R. Osgood & Co. have in press, and will publish early in May, a book on the Azores, or Western Islands, entitled, "Among the Azores," from the pen of Mr. Lyman H. Briggs, literary editor and art critic of the Boston Post. The volume is made up of a series of quaint sketches of the rich scenery and quaint life of the Azores, and is fully illustrated from photographs and original drawings. The Western Islands have been very much visited by American tourists in recent years, but have never been written about, save occasionally in magazines or newspapers. This little volume will be something of a novelty in literature, and is certain to be extensively read.

The presiding elders in the Northeastern Conferences have called a convention to be held at Chicago, June 6, 7 and 8, of the present year. They have provided a long programme of eminently practical topics, which papers will be prepared and discussions secured. It can be both an interesting and profitable gathering. We should not wonder if some of our Eastern elders wander out in that direction about this date.

We publish the paper of Mrs. Morehouse on the family page of this issue of our paper, although we do not agree with her at all in her estimate of the lack of impressiveness and power, as a means of grace, of our ritual for the communion service. No extemporary prayers to which we ever listened compare in solemnity, pathos and spiritual power, when read by one whose heart is moved by the affecting words, with these ancient and eminently practical petitions. There are many suggestions, however, in the article worthy of consideration.

The telegraph flashes under the Atlantic the announcement of the death of Charles R. Darwin, the noted scholar in natural science. He was a student in Edinburgh, and a graduate also of Christ College, Oxford. He was 73 years of age when he died. He has devoted himself to the most painstaking studies upon the origin and development of species, and upon his premises the modern Specian doctrine of evolution has been built. He was himself a modest, patient, careful student, and has made large contributions to true science. His published works will be his lasting monument.

Dr. Fuller issues his Atlanta Methodist Advocate in a quarto form. It is printed in new type, on good paper, and makes a fine appearance. Its editor wields a vigorous pen, and is a power in the portion of the church, recognized and respected. His paper should be well sustained by contributions from the North, if necessary. No man works harder, or more entirely sacrifices himself, to meet the heavy demands of his very responsible post. Let him know that he has friends who do not forget him.

Houghton, Mifflin & Co. issue a beautiful edition of "Our Mer: A Pilgrimage Beyond the Sea," by Henry Wadsworth Longfellow, and also of his "Hyperion," in stiff paper covers, for 15 cents each. It is a revised and copyright edition, published in the most form of all the publications of the Riverside Press, and sold at a very cheap rate in self-defense against an edition in New York published in infringement upon the author's rights.

The Century magazine has reached its first volume (six months) under the new regime. It is published in a brilliant form, with a cover and its interior lining specially designed for the purpose. The great loss of its late editor, Dr. Holland, has not seriously affected its character or changed its tone. The six numbers have amply sustained the high reputation of the periodical. It now makes an admirable permanent volume for the library, and none are more practically used, until worn out, in public free institutions for the circulation of books.

The Hesper—a ministerial organ, published monthly in Pawtucket, R. I., and edited by two bright Methodist ministers and

an equally bright layman—scolds in a Christian temper because the editor of Zion's Herald is a little hard upon these innumerable small sheets now infesting the church. The best of these sheets could be made to our remarks is the liveliness and ability of the little sheet which calls us so sharply to account. It is wide awake. Nevertheless, we hold to the same opinion.

The Granite Monthly, for April, has for its frontispiece an excellent steel engraving of our valued contributor, Hon. Thomas L. Tullock, Postmaster of Washington, late of Portsmouth, N. H. Mr. George N. Roberts gives in this number a full and interesting sketch of the life and many honorable public services of Mr. Tullock. The same number also contains an excellent article by Mr. Tullock upon "St. Andrew"—the patron saint of Scotland—of which our friend a true and worthy son by descent. The whole number is an attractive one.

Mr. Philip H. Bagenal, B. A. Oxon, who is one of that rare species of Tory land-lord and government Irishmen, having made a visit to this country, is bringing out a work entitled "The American Irish and their Influence on Irish Politics." Its very terms will not probably meet with very hearty acceptance among his countrymen in the United States, but it will doubtless be worth reading. Roberts Brothers will publish the work.

The New England Society for the Suppression of Vice, which has been established in Boston under the inspiration of Anthony Comstock, has employed with much success Mr. Henry Chase, of Watertown, heretofore an efficient teacher in our higher schools, as agent. The sales of immoral pictures and photographs have been induced, and the year's new dealers in the trade have been purged their counters of injurious literature, especially for the young; the courts have banished youths from their criminal trials; and the sale of immoral books has been stopped. This important work is sustained by \$5 annual subscriptions, and by donations of money. Any amount will be welcomed, and may be sent to Charles J. Bishop, treasurer, 202 Purchase Street, Boston.

The Modern Review, for April, has ten articles, by able English writers—"Ecclesiastes," by T. Tyler, M. A.; "Materialism," by Mr. Justin Hammond; the "Seven Ecumenical Councils," by John Hunt, D. D.; "Elizabeth of Bohemia," by H. S. Wilson; "Hilbert Lectures," by Prof. H. Kern, D. D.; "Alfonso La Marmora," by G. S. Godkin; "Poor Law Relief and Private Charity," by H. S. Solly, M. A.; "James Austin and Charlotte Brontë," by A. Arnet; and "Discussions and Notices of books." This is an able review, somewhat liberal and speculative, but vigorous in thought and expression. George H. Ellis, 141 Franklin Street, is the Boston publisher.

The reporter of the Advertiser gathered up the statistics of church attendance in Boston, on Sunday, the 16th. Over a hundred and twenty-four thousand—more than a quarter of the population of the city—were present, by count, in the Catholic and Protestant houses of worship. The former reached the large number of nearly fifty thousand; the Baptists numbered between fifteen and sixteen thousand; the Orthodox Congregationalists, Unitarians, between nine and ten thousand; the Episcopalians, twelve; and the Methodists over nine thousand. The Methodist pulpits on that day were supplied by substitutes—the pastors being called away by their Conference in Northampton. It was a very bright day, after a long period of dull weather, and the floating worshippers were tempted to enquire to that the showing gave a very good indication that the Christian pulpit has not, in this vicinity, lost its power, or Christianity become effete.

Dr. A. C. George addresses an open letter, in the Chicago Morning News of April 13, to the McGuffin Book Agent of the Methodist Church, South, in earnest advocacy of the "unification of Methodism," particularly of Episcopal Methodism in this country. His hearty convictions are in favor of such a consummation; but we are confident that neither the Southern nor Northern church is ready for such a movement. We are too wide apart in many items of discipline, in doctrine, in the old occasion for separation, which, thank God, has passed away. Such friendly letters as this of Dr. George are excellent in their tone and spirit, and will bring about more grateful relations, if they do not awaken fresh some of the old controversies. We shall love each other better, for the present at least, to work fraternally on our chosen lines of discipline, drawing constantly nearer together, and awaiting some more significant indications of Providence.

Dr. McCabe's wonderful map, showing by red crosses throughout the United States the places where the Church Extension Society has already in erecting houses of worship. It is a remarkably moving appeal. The sight of it in the Presbyterian Church at Malone, N. Y., drew a crowd from ex-Vice President Wheeler for \$1,000 with a request that the irreligious South would leave the vicinity at once, or he should have no money left. Another irreverent gentleman, seeing that Kansas was fairly covered with the crosses, remarked that it "looked as if it had the illustrations of the 'Book of Daniel' in it, an epidemic in the West."

In Ohio the excellent Sunday law just enacted was put in operation last Sunday, and although many saloons were kept open in breach of it, subject to suit and fine, it was an uncommonly peaceful day in the large cities of the State. The liquor dealers and beer sellers had been investigated, and denounced and deterred to "be quiet" the newspapers that sustain the law. This shows the character of the men and the trade. Liquor-selling is a foe to God and man.

Wesleyan University makes a very cheering report to the patronizing Conferences. She holds property now to the amount of \$1,400,000, with some \$900,000 for endowment and scholarships. Her census, both of teachers and students, is higher than ever before. She can now give as broad and thorough an intellectual and moral education in the land, and the moral influence throughout her halls is both powerful and wholesome. We join with all her sons in congratulating Alma Mater in this hour of prosperity and large promise.

Boston and New England lost last week, in the sad death of Gen. Wm. L. Burdett—some time postmaster of this city, and of late a very vigorous railroad projector—an enterprising and useful citizen. He was a man of rare executive ability. We recollect one, some years since, in a railroad accident where we were present, the officers of the train seemed absolutely helpless to extricate themselves from their trouble. Mr. Burdett was a passenger in one of the delayed trains. Weary of waiting, he caught up a lantern and went forward to the wrecked engine. He at once assumed command, greeted to the relief of the bewildered workmen. He gave his orders clearly and promptly. In fifteen minutes the track was open, the engine, amid the shouts of the train hands and the passengers, and we were soon on our way.

POOR LITTLE BLOSSOM.

"Oh, dear! I see so tired and lonesome!
I wonder why mamma don't come!
S'e told me to 's'at up my blue eyes,
And 'fore I waked up s'ed be home.

"S'e said s'e was going to see g'mamma;
S'e lives by the river, so bright;
I s'pect that my mamma fell in there,
And p'r'aps s'e won't tum home to-night.

"I d'ess I'm afraid to stay up here,
Wivout any fire or light;
But Doot's lighted the lamps up in heaven,
I see 'em, all twinkling and bright.

"I fnk I'll go down and meet papa,
I s'pose he has stopped at the store;
It's a great, pitty store, full of bottles,—
Wish he wouldn't go there no more.

"Sometimes he is sick when he comes home,
And he stumbles, and falls up the stair;
And once, when he comed in the parlor,
He kicked at my poor little chair.

"And mamma was all pale and frightened,
And huggud me up close to her breast,
And called me her poor little Blossom,
And—d'ess I've forgottud the rest.

"But I 'member that papa was angry,
His face was so red and so wild,
And I 'member he striked at poor mamma,
And luvud his poor little child.

"But I luvud him, and d'ess I do find him;
F'r'aps he'll come home with me soon,
And then I won't be dark and lonely
Waiting for mamma to come."

Out into the night went the baby,
The dear little Blossom so fair,
With eyes that were blue as the morning
And halo of golden brown hair.

Out into the night went the baby,
Her little heart beating with fright,
Till the tired feet reached the gin-palace,
All radiant with music and light.

The little hand pushed the door open
(Though her touch was as light as
breath),
The little feet entered the portal
That leads but to ruin and death.

Away down the long floor she patt'ered,
The pretty blue eyes opened wide,
Till she spied in a corner her papa,
And the tired feet paused at his side.

"O papa!" she cried, as she reached him,
And her voice rippled out sweet and clear
"I thought if I comed I would find you,
And I am so glad I is here.

"The lights are so pitty, dear papa,
And I think that the music's so sweet;
But—I d'ess it's most supper-time, papa,
For Blossom wants something to eat."

A moment the bleared eyes gazed wildly
Down into the face sweet and fair,
And then as the demon possessed him,
He grasped at the back of a chair.

A moment—a second—"twas over,
The work of the fiend was complete,
And the poor little innocent Blossom
Lay quivering and crushed at his feet.

Then, swift as the light, came his reason,
And showed him the deed he had done;
With a groan that a devil might pity,
He knelt by the quivering form.

He pressed the pale face to his bosom,
He lifted the fair, golden head;
A moment the baby lip trembled,
And poor little Blossom was dead!

Then in came the law so majestic,
And said that for this he must die;
That only a fiend or a madman
Could have murdered a child in that way.

But the man who had sold him the poison
That made him a demon of hell,
Why—he should be loved and respected
Because he was *licensed* to sell.

He may rob you of friends and of money,
I send you to perdition and woe,
But so long as he pays for his license,
The law must protect him, you know.

God pity the women and children
Who are under the faggertest Rum,
And hasten the day when against it
Neither heart, voice, nor pen shall
dumb!

Dorchester, 1882.

BY JULIA HUNT MOREHOUSE.

Probably we ought to believe in the infallibility of our beloved "ism" as devoutly as did the young man who was being examined for a license to preach. He was asked who was the author of the Methodist Discipline. Promptly and solemnly he answered, "God."

While this answer, doubtless, is true as to the inspiration, which led to the founding of our church, yet our methods and appliances are human, which is to say, fallible. These thoughts were freshly suggested by a quarterly meeting just attended.

Every devout worshiper must feel that our sacramental service, from the opening of the love-feast to the closing benediction, should be a unit, a cluster of pearls strung upon one central thread of thought—the sufferings and death of Jesus Christ, and what they mean to us. Toward this centralization of thought all recital of Christian experience, all singing, prayer and preaching, should distinctly tend. There should be no scattering of interest upon foreign topics. There should be the utmost quiet and solemnity, the souls of the worshippers amid the hush of the holy services finding time for contrition and communion.

But what is the fact with us as a church? Is it too much to say that if it were not for the waiting emblems upon the altar table we could scarcely tell oftentimes whether the sermon pointed? "The Cross and our relations to it"—surely, the field is broad enough. But if it comes

repetition, the church will not complain. We do not tire of hearing over and over again in simplest words the "old, old story." It is all we want—just what the old writers called "meditations," just a leading of our thought back over the details of Gethsemane and Calvary. But spare us showy sermons upon some far-away topic; to some of us they seem the barest sacrilege.

But suppose the sermon to have been all we could desire, helping us to realize that Christ is verily present at His table and leaving us in eagerness to meet Him there, then comes in at this most solemn moment "the quarterly collection for the support of the presiding elder." Now, we are of those who believe that collections are a part of our religion and verily a means of grace. But, brethren, "to everything there is a season." Pray, do put the collection at the beginning or close of the service, or, better still, on the Sunday previous, and thus save the unity of the service and the feelings of the presiding elder. We always pity the poor man when, after preaching his best, he sits down trying to look disinterested while his pay is collected.

Reading prayers at the communion—why then more than at other services? We have outgrown the wig, and gown, and liturgy of the mother church—why cling to this little shred of ritualism? No wonder, in spite of the best efforts of both clergyman and people, that these petitions sound as devotions as the multiplication table. One would think that after years of practice the book might be dispensed with in their performance, but it makes little difference. How grateful and refreshing the few words of real prayer that usually close the service! The soul realizes then how much it means to be "led in prayer."

Another suggestion: We venture it with humble temerity, knowing that it is opposed to the genius of Episcopalianism, which makes kneeling at the altar inseparable from the most sacred acts of worship. Is our mode of receiving the sacrament conducive to that concentration of thought upon which we have insisted? In a large church full of communicants, what a bee-hive scene is presented—a constant moving to and fro, a bit of anxiety lest we do not find room at the altar, and often an awkward waiting in the aisle in some vacant seat, followed by a return to our own place under the gaze of hundreds of eyes—this last real ordeal to some timid people. We submit if this is not an uncalled-for stirring-up of things. We do not have a moment of quiet during the whole service. Even while we are kneeling at the altar we must be talked to. Poor in spiritual resources indeed must be the heart that cannot find food for thought in those few sacred moments.

But if we must move forward to the communion, pray let all social distinctions vanish at the table of our Lord. Let the "official brethren" of the church come with the lowest and poorest, and not by themselves to a first table. From our sister nominations we might, if our egoism would allow us, learn some useful lessons. The spontaneous prayer of the seated congregation, the emblem passed amid the hush of utmost silence, are all suggestive of the admonition, "Let all things be done decently and in order."

One or two little customs which mar the harmony of our beautiful baptismal service might be easily corrected. The struggle with bonnet-ties and bonnet-pins by ladies can all be avoided by ladies simply leaving their hats in the seats as they come forward. This again: Unless the number of candidates is very large, it would seem that the pastor's acquaintance with them ought to enable him to retain their full names without the interruption caused by asking them just at the moment of administration.

We are glad to know that of late many pastors are adopting some systematic doctrinal education during the month of probation, by distributing copies of our General Rules and Articles of Faith, or by lecturing upon them from time to time. How wise this will be seen from the fact that many persons have uttered an innocent falsehood in the dictated response "I do," when asked, "Do you believe in the doctrines of Holy Scripture as set forth in the Articles of Religion of the Methodist Episcopal Church?" They had as much knowledge of the creed of Confucius as of our twenty-seven Articles.

Another suggestion upon a different topic: Just at this season of our year our church papers are full of reports of revival work, and this is so far as it goes. Necessarily, only items furnished are the number of seekers and the number received on probation. Now, every one

versant with church work knows that neither of these represents the success of a revival. There is always a shrinkage larger in proportion, probably, in one of these remarkable works of grace than in quieter and smaller efforts. We always exclaim as we read these items, "Do, brother, send us a minority report by and by of the number you receive into full membership." So long as the tidal wave of revival work is highest in the winter, the true time to report results in the Methodist Church is in July and August. An old friend of ours writing to ZION'S HERALD recently from Brooklyn, says he has been having in his church what Dr. Buckley calls "as good as a revival," viz., a gathering-in of fruits. We hardly think that practical pastor, as well as successful editor, could have said that thing. He must have known that the fruition of harvest is better than the hope of seed-time.

No phase of revival work brings such rare joy to a pastor's heart as the garnering of sheaves whose ripening he has watched through anxious months.

One thing more about these church items: Did you ever notice that they usually run somewhat in this way: "A remarkable work of God is in progress at Blankville. Over a hundred seekers have been at the altar, and the interest still increases. Rev. Dashaway Chromo is pastor." Why that name at the close? Who sends these notices usually? If it be a work of God, what matters it who is pastor? Allow one suggestion further: Suppose that hereafter when a pastor furnishes a little report of church work, he should word it thus: "A gracious work is in progress. So many have been converted, and the interest increases. John Jacob Jones is sexton."

Give them a welcome, these flowers of hope
For they tell of a nearing spring,
Of sunny skies and of broad green fields,
And of the birds and the winds shall sing.
The first of a host they surely shall bring,
And the others are on their way;
They shall come in troops that are numberless
Until all the land is gay.

But none shall be dearer than violets
And the little drops of white,
For they held the courage to come to us
When the world was dark and life might be slight.
Eager as love was their rapid growth,
And their faces, serene and sweet,
Come to us as the flowers of the carnation
Or rest in their homes at our feet.

And they tell so much that we long to know
Of the things that are underground,
And how in the silence and darkness there
They have made their life and their song.
How the hard seeds are alive for aye,
And how God the plants will raise
In bright, fresh beauty to bless the world
On the morning of the new day.

They tell that somewhere the Father makes
Is forgotten again by Him:
He loves and cherishes His fair world
If the days are bright or dim.
For they give food that the creatures need,
From man to the tiny flower,
And everything has a tale to tell
Of His care and mighty power.

And our hearts grow strong as we read their lore
Of the little flowers of spring;
We have our winters, and hope dies down
When the snows are falling;
But the sight of the snowdrops and violets
Makes us forget the pain;
Winter, then, the generous hand
Is giving us joy again.

Voices long silent break forth in praise,
And our eyes look up to see
Through the cloudless beauty of azure skies
How the sun's rays are shining;
Shall not this spring-tide be as fair
As any spring of yore?
Our hearts have rest in the love of God,
And are a happy evermore.

BY HELEN PEARSON BARNARD

Late one afternoon in the fall, an old man was walking slowly along the streets of a large town. He was carrying a picture of a poor gentleman, with long, spotted linen, threadbare coat, and old-fashioned hat and rusty leather bag. This ancient, shabby man was quite a fifty-year-old man, as we shall see. Fifteen years ago he left his native land to seek his fortune. He was now returning, with wealth and a wish to help others less fortunate. His only brother and a cousin lived here, and he hoped to settle with one of them for the remainder of his life. Which should it be? He knew that there is usually a warm welcome for the successful; and longing to know that they would still be glad to see him if dependent, this eccentric man hid upon a severe test of affection. He would magnify some slight losses if they thought his money was gone!

So, shabbily dressed, and suddenly deaf—to better ascertain their services—Isaac Porter entered his native town.

He was soon attracted by a brilliant, lighted mansion on a height, from which came strains of music. He was one who lived there of an old fellow who had overtaken him—a kindly, loquacious person, who apparently knew every one's private history.

"That's John Porter's house," said Isaac; "there's a big time up there tonight—a reception! They are waiting. They've got together all the friends they can scare up, but I'm a brass band man, and I can't go."

"Ah!" said Isaac Porter.

"No, he's been gone half fifty years," he's got rich. I never could get the fingers," said his informant, dogmatically, "but they say he could spend his money in one life-time! He's a single man, is like; I'm putty shabby on my pegs, liable to drop off any time, but I calculate that's why John's in so much of a takin' to get him on here. Wal', I'm going with his subject, and unconscious that he was talking to Isaac him-

he added, smacking his lips, "I expect the old chap'll get up well."

"What?" asked Isaac, quivering with mingled feelings. "Were you speaking of butchering a hog, sir?"

"No, I meant the Porter. I expect he'll cut up well; in John Porter'll get the biggest slice!"

A look of pained disgust crossed Isaac's face. His desire to test his relative was strengthened.

"There's John's kerridge now! It's been to the depot after the hog. Probably he's a layin' back on them cushions, never dreamin' we're takin' 'bout him! 'Thou art so near, 't yet so fur' might come in pretty here?"

Isaac thought it might, and left him abruptly. He was soon before his brother's door.

"Remember, Isaac, you're poor and deaf," he muttered as he pulled the bell.

"Think how 'well' you'd 'cut up'; and see who deserves 'the biggest slice!'"

The girl who opened the door directed him to the gentlemen's dressing-room.

"Hey?"

Isaac pitched his voice high, and inclined his ear slightly, like one hard of hearing.

"Perhaps you would like to put on your gloves, sir, before going up?"

Isaac "guessed" he'd "go right on."

Several ladies were ascending a broad staircase, in an arch of which a quartette of two violins, a cornet and bass-viol were stationed.

"Where'll I find John?" asked Isaac, then, as the girl looked at him doubtfully—"John Porter?"

He was "up-stairs in one of the parlors," she said. Isaac started with his hat on, carrying his umbrella and bag. He mounted the waxed steps cautiously grasping the rail. Mid-way he paused to view the players, who were executing a plaintive air that echoed finely under the arched ceilings.

Isaac was complimenting them when a young girl appeared above, asking eagerly—

"Kitty! Kitty! has my uncle come?"

"Yes, Miss Rose, the carriage has returned."

"He has come, of course!"

The musicians struck up in lively measure. "See the conquering hero comes." Isaac, leaning on the rail, heard a rush above, as of those eagerly expectant. He knew that all this rejoicing was for him, and he suddenly wished he could cast aside his assumed part. In his agitation it seemed as if he could not move from his absurd position on those polished stairs. His umbrella fell from a nervous hand, clattering down, down, till it lay on a rich bear-skin at the foot.

"Goodness!" was the suppressed exclamation from the silvery voices.

"Father, do come here! Did you invite this ancient individual to Uncle Isaac's reception?"

Isaac's uplifted eyes met the sneer of her beautiful face, and in the florid gentleman just behind he recognized her brother. That sneer revived his courage; he went up to meet them with wonderful composure, although several others had joined in their silent scintillation.

"Miss Rose, he hasn't come!" whispered Kitty from below, just as Isaac appeared before his brother.

"Well, John," said he, taking off his hat and slipping the handle of his bag over the rail-post, "I'm here, according to your invitation. Don't you know me, John? I'm Isaac!"

The family were in the wide upper hall. Just beyond were superb parlors filled with guests. The few that heard his loud, measured tones spread the news of his arrival.

There was a momentary silence at John's part. Then he welcomed him, introducing his wife and daughter Rose. This took time, owing to their visitors' deafness.

"Then the carriage did meet you?" inquired John.

"Hey? Oh, no!"

"I hope you did not walk?" interposed John's wife.

"No," replied Isaac, "I came aboard. Rose smothered a titter to swell my expression of regret."

"I wasn't disposed to ride, John. Isaac's honorous voice rang out like a trumpet." "Have you heard about my loss?" Would he be surprised to find me poor, after all?"

Despite himself, John's smiling face darkened. John's wife smothered an exclamation with her fan, and Rose pressed her father's arm, saying—

"Uncle, you must be tired! Had you not better take his away, father?"

"But when a man's unfortunate in old age it's a blessing to have friends flee to." Isaac beamed upon them.

he said this. "Now—"

"We'll talk about that later," interrupted John Porter, again recovered from an unpleasant surprise, but he shrewd Isaac noted a peculiar change in his voice. "Come this way, brother, never mind the bag," as Isaac's trousers billowed essayed to lift the hand.

"I'll keep it by me," said Isaac, and followed his brother, still alluding politely to his misfortunes, and as of being gracefully interrupted.

They entered a small library. Where they were alone, John Porter's vexation leaped forth.

"For pity's sake, Isaac, why couldn't you be quiet before our friends?"

Isaac was pained at the speedy reversal of his test on this his nearest relative, but his face was impenetrable, as he quired—

"Hey? Speak a grain louder, brother John."

John put his lips close to his ear.

"If you must come without a car, why could you not tell me alone, spare us this disgrace?"

"Disgraced? Don't fear that, John. I have paid every claim; that is comfort, even if one is left with nothing."

John's wife soon joined them.

"Isn't this terrible? I feel every one is laughing at us. He really lost his property? Is he as bad as he looks?"

"Doubtless," was the short reply. "I'm too vexed to meet those people, Eleanor. Tell them I'm greatly broken in body and mind, and we must postpone presenting him—something of that sort. Hurry up the supper, and get rid of them! as fast as possible. I was fool to invite Isaac here until I knew that it would be a paying investment!"

Very little passed between the brothers after that. John paced the floor, directing an occasional harsh remark at Isaac who usually roused from a painful reverie with his loud "Hey?" Isaac's despondency was no sham. He was deeply grieved at the success of his plan, almost wishing that he had not such evidence of his brother's selfishness.

The company soon dispersed, and then Rose came in. Isaac gave her a keen glance from his seat at the open grate. The beautiful face was distorted, and an indignant light shone from her eyes. Her mother was just behind her.

"Well, I'd rather die than go through with this evening again," said Rose.

"Horrid old man! I had said so much about him and expected so much from him! To think that we shall get nothing from him, after all!"

Rose broke into passionate sobs. Isaac's fingers shook as he stretched them over the fire.

"Well, Mr. Porter," began John's wife, measuring Isaac with cool disdain, "what will you do with your shabby relatives? Shall I put him into those elegant rooms that you furnished for his sole use?"

Rose stamped her foot.

"He shall not have them! He must go away, pa."

John approached his brother.

"I must say, Isaac, it seems as if you were born to ill-luck."

"Hey?"

"Born to ill-luck!" roared John, adding, "His deafness would wear you out in a week."

"Pluck? Ah, yes," Isaac nodded, adding with sudden and terrible sarcasm, "born to pluck! That comes in well, Thanksgiving time! The fowls are born to pluck; the butcher to pluck them; we assist in the final plucking; then turn about and pluck each other, and so, perhaps, feather our own noses from somebody else. What does money really mean to my conundrum? Is it reasonable?"

Rose could not reply. They looked from one to another only too certain that his meaning *was* "reasonable!" Isaac rubbed his hands, softly chuckling. He then said—

"I guess I'll step over and see cousin Asa. You said, John, that he lived near when you wrote me to come and spend the rest of my days in the bosom of your family—your wife Eleanor and daughter Rose," transfixing them with a strange glance, "to minister to me."

"I was a big fool!" groaned John.

"Hey?"

His brother colored. This deaf man was getting to be terrible.

"Yes, Asa is close by. Perhaps he can stay there, Eleanor; it would be just like them! I'll send a boy to carry your bag."

"Ah, I won't leave it to be in your way!"

Fearing his emotion would betray him, he grasped the worn valise and left his brother's inhospitable roof.

"I'd have been happier if I had not applied my test," he said, sadly; "but this present pain is little matter; I can thus ascertain who is deserving!"

Ah, here was cousin Asa's house! Let us see how the test works here."

He raised the ancient knocker. The door was opened by a grave little boy who looked as if oppressed by the care of a nation. "Father?" was out, he said, but would soon return. She invited Isaac in, giving him the best chair beside the sitting-room stove.

Five small boys were about a table with books and slates, but more for than study was going on. The maid reproved them in a motherly fashion that pleased Isaac.

"Attend to your lessons, boys!"

Here a deaf gentleman came to see father; you must be quiet."

"If he's deaf our noise won't trouble him," said John, with a rough glance at Isaac, who was depositing his handkerchief in his hat.

"Hush!" as the rest giggled. "Deaf people are often sensitive."

Then, this, five could, freckled faces lengthened, and five heads bent over many books. Ruth seated herself beside a huge basket of mending. She sewed rapidly, often sighing as if tired, or pausing to gently chide the restless children.

"Why can you not be good?" The howling father and Harry work to and clothe you. See how I work and mend you—"

"Mend us! oh, ho!" repeated c. "Perhaps you'd like to sew our mending, too!" The other boys thought very funny, especially as Ruth smiled so he added; "She sewed up the gentleman's ears in the entry, and spoiled his hearing."

The little boys exploded. Greatly amused, Isaac suddenly faced them in his loud "Hey?" They fled from the room, and he heard peals of laughter from a distant part of the house.

Ruth was presently joined by brother Harry.

"O Ruth," he cried, after she assured him that the stranger was deaf—the long-expected, much-prepared Uncle Isaac has come. And such a rose! It turns out that he has his property."

"Poor man!" Ruth added, with a sigh. "He was my last hope about mortgage. You know cousin John does not lend father the money, and this is the last year."

"Yes, I know!" said Harry impatiently. "Haven't we always been scrupling and saving, and never getting rid of that mortgage?"

The glow faded from the lady's face as he sat silent and unhappy.

"They will be disappointed," Ruth, "but surely they will keep it cousin Isaac."

"They surely won't!" said Harry, bitterly.

"They ought to be extra kind when he is so unfortunate," said Ruth. "Haven't they got him? Won't he enjoy the beautiful room they prepared as much as if he had a mint of money?"

"No, he won't!" reiterated Harry, with boyish bluntness; "they'll gently ship him to another county. Cousin John's won't stick by his invitation now!"

"I leave one of that sort!"

Ruth put her work away.

"I wish we how things are. If the poor man is unhappy, father will ask him here."

Just then Asa Porter came in—a fine-looking man, but his face was worn and sad. To the children's surprise, he greeted the deaf caller as "cousin Isaac!"

"John told me that you were here," he said so cordially that Isaac dreaded to apply the test to him; but he must serve him as he had John.

"Asa," said he, "didn't John tell you that I had been unfortunate?"

Asa had indeed, and expressed much sympathy, adding to the children:—"Let us give him a little more comfort after an absence of fifty years!"

"Isaac!" he shouted to the deaf man, who was polishing his face with his handkerchief to conceal his emotion—"Is he our prisoner to-night. You will hardly dare come when I call in my forces. Here, boys!"

The merry quintet had scented their mystery. Ruth stole in, dimpled and mischievous, like so many elves, and carried off cousin Isaac's bag, overcoat and hat. Harry, catching the spirit, hastened to John's after the forgotten umbrellas, and Ruth prepared him a dainty supper, which he ate, surrounded by the entire family.

It was difficult for him to act his part under the genial influence of that happy Christian home, but Isaac forced him self to it. During his prolonged visit he met only the most cheerful hospitality. They never told him of the unpaid mortgage. Ruth bravely strove to give their guest fitting food, telling the children to refuse certain dishes because there was "just enough for cousin Isaac and father." The merry elves never grumbled, but devoured hastid pudding and molasses for breakfast and molasses and hasty pudding for supper, as if it were to be eaten with butter-knives patched and never murmured. And when he these little sacrifices, and felt their kindness toward him, Isaac began to love them as his own. Often when they talked together of the dreadful mortgage, he would abruptly leave the room.

But a time came when Isaac Porter felt that he must disclose his secret. Asa's haggard face haunted him in his dreams, and Ruth's unfeeling denial to himself seemed like the heaping of coals upon his head, for he knew that he had the power to aid.

It was evening. The five scamps he pattered off to bed, and the sister sat beside her work in an attitude of despair. Then Isaac spoke:—"My child, I am not as deaf as you all suppose. I have seen your daily sacrifices and know your anxiety. Tell me, my dear child, how can I best relieve others. Take this"—putting a roll of bank notes into her hand—"and replenish the children's wardrobe; and this"—taking from an inner pocket a large envelope—"is a token of my esteem for your father."

Ruth opened the envelope. It contained her father's mortgage-note for their home; she recognized the familiar signature. It was paid!

Asa Porter could hardly control his feelings when he found that their home was saved; and the little Porters nothing can describe their joy. Then Ruth told Isaac's secret, and as he saw the happiness in those faces, he was more than paid for the trouble he had taken to prove the test.

FOR LOVE'S SAKE.

Sometimes I am tempted to murmur
That life is flitting away;
With only a round of trifles
Filling each busy day—
Dueling nooks and corners,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With the simple song and story,
Told with a mother's art;
Setting the dear home table,
And bringing the meal away,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
Mending to my spirit wearily,
Where are the seams and joinings—
Ah! the soamy side of life
Is kept out of sight by the magic
Of many a mother and wife!

And oft, when I'm ready to murmur
That time is flitting away
With the self-same round of duties
Filling each busy day,
So near to my spirit sweetly,
With the grace of a thought divine
You are living, tolling for love's sake,
And the loving thought never repine.

"You are guiding the little footsteps
In the way they ought to walk,
You are dropping a word for Jesus
In the midst of your household talk,
You are making the little hearts glad,
Till the homely cares grow sweet—
And send the beneficent angels
That is laid at the Master's feet."

—Anon.

The Little Folks.

TRUE AND FAITHFUL.

"Charlie, Charlie!" clear and sweet as a note struck from a silver bell, voice tripped over the common. "The mother," cried one of the boys, an instant, threw down his bat and plucked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game. Try it again," cried the players in noisy chorus.

"I must go—right off to school," I told her I'd come whenever called."

"Make believe you didn't hear," exclaimed.

"But I did hear."

[illegible]

Bits of Fun.

[illegible]

Sometimes I am tempted to murmur
That life is flitting away,
With only a round of trifles
Filling each busy day—
Darning, darning, and darning,
Making the house look fair,
And patiently taking on me
The burden of woman's care.

Comforting childish sorrows,
And charming the childish heart
With tales and legends and stories,
Told with a mother's art;
Setting the dear home table,
And answering the mother's call,
And going on little errands
In the twilight of the day.

One day is just like another!
Sewing and piecing well
Little jackets and trousers,
So that no child will feel
Where are the seams and joinings—
Ah! the seamy side of life
Is kept out of sight by the magic
Of a mother's needle and wife!

And oft, when I'm ready to murmur
That time is flitting away,
With the self-same round of duties
Filling each busy day,
I find that my spirit is free
With the grace of a thought divine
You are living, toiling for love's sake,
And the loving should never repine

You are guiding the little footsteps
In the way they ought to walk,
You are giving the little hearts
The right words to tell
In the midst of your household task
Living your life for love's sake,
And the loving should never grow sweet—
And sacred the self-denial
That is laid at the Master's feet."

TRUE AND FAITHFUL

"Charlie, Charlie!" clear and strong as a note struck from a silver bell, came the voice ripped over the common. "There's another," cried one of the boys, and instantly threw down his bat and picked up his jacket and cap.

"Don't go yet! Have it out!"

"Finish this game. Try it again!" cried the players in noisy chorus.

"I must go—right off—this minute. I told her I'd come whenever called."

"Make believe you didn't hear," exclaimed.

"But I did hear."

a visit to "The Unwaxed Canon," and Prof. Grant Allen gives us some, reasonable advice on "Hyaclint Bulbs." "Modern Explosives," "The Germ Theory," "Dean Swift's Disease," and "The Javanese Cat," complete the table of contents and show how varied the menu spread before the votaries of science and their friends at this monthly gathering. With this issue is closed the twentieth volume of this valuable periodical.

LETTER FROM SARATOGA.

This beautiful village is becoming more and more a "city of refuge" to which hundreds of people flee as for their life, not because of any immunity from law here—though they do say it is an exceedingly charitable town towards offenders of the law—but because its medical waters and thermal institutions promise health to the invalid. Being one of the large number of patients who have kept the pleasant winter at Dr. Strong's well filled all winter long, as Easter has passed and the new spring life is dawning, it occurs to me to send you, Mr. Editor, a few thoughts from Saratoga.

There is, perhaps, no place in the East that is improving more rapidly than this. One new railroad came in last year, and another comes in this year. The multitudes who now take the steam cars and ride to the more distant springs, to the lake four miles, or twelve miles to the old battle-ground, The new railroad of eight miles to Mt. McGregor will be ready at the opening of the season. Judge Hilton is enlarging and improving his six-hundred-acre park, and a number of palatial cottages are going up here and there around it. A fine new hotel named "the Kensington" has been built on Union Avenue. Real estate is rising, furnished houses for the season are already in great demand, and every thing indicates what the Saratogians call a "prosperous season." In a little while this now quiet village will seem to be the veritable fulfillment of the prophecy of Amos, when he says of somewhere some time that "two or three cities shall wander unto one city to drink water."

The pastor of the M. E. Church, the genial Dr. Homer Eaton, lately gave the public a lecture on his recent travels through the old world. That heroic church is bravely and successfully coming along through the dismal shadows of an awful debt.

Here at Dr. Strong's there is no denominationalism in the atmosphere. All sects are equally their patrons. Here we have enjoyed the companionship of the gentlemanly Dr. Brewster (Episcopalian), of New Haven, who has frequently regaled the company with his fine Shakespearean readings. President Garfield's church is now represented here by the scholarly and spiritual-minded Rev. Joseph King, of Allegheny City. The M. E. Church of Stamford, Ct., are obliged to do without the ministrations of their eloquent pastor, Rev. I. J. Lansing, while he recuperates at Dr. Strong's. The eminent geologist, T. Sterry Hunt, a Canadian F. R. S., is frequently met here, as he comes to visit his wife. Dr. J. H. Vincent and son recently gave us a pleasant visit. We understand that Dr. Vincent, having lectured on "that boy" to good purpose, has now gone to lecturing on "that girl," in the hope of making girls what they should be.

Dr. Strong's is a very pleasant home, as well as a good place to recover health, and in the summer it is one of the most popular resorts of the place. Judges, honorables, governors, and bishops, with their wives and daughters, all come to Dr. Strong's and find it no objection that they look after people's health sometimes. We who are here for health thoroughly believe in the opportunities we enjoy. It is certainly a great advantage over staying at home and paying for "doctor's visits," to have a council of skilled physicians always in attendance. Four good medical heads are better than one, if he is your family physician; and besides, the institution is unexcelled in the elegance and completeness of its remedial appliances.

But the bell for the electro-thermal bath warns me that it is time to cease this writing. G. P. H.

Dr. Strong's Institute, April 15.

IN MEMORIAM.

FLORA A. FERNALD, a student in Wesleyan University, died at Portland, Conn., April 3, 1882.

As we near the close of our second year, we are called upon to mourn the loss of one of our classmates, who, by her rare qualities of mind and heart, had won the respect of all. Yesterday her name was recorded with ours, sharing our common loss, and her spirit, as if she were enrolled among the hosts of the brighter world. Though we think with sadness of the bright earthly hopes and aspirations thus suddenly blighted, we bow our hearts in reverence as we know of God's called her to the knowledge of the higher and nobler joys "which He hath prepared for them that love Him." To her parents and all others who most deeply feel their loss, we extend our heartfelt sympathy.

CHAS. A. LITTLEFIELD, Secy.
PAUL F. ELA, Com.
SUSIE M. PECK.

Obituaries.

JOHN BENT, who died, aged 73 years, in Sanford, Fla., and whose funeral was attended at Auburndale, Mass., Thursday, March 28, was a native of a larger city, and his manhood years in Chelsea, Mass., where he was well known and highly respected in the community and in the First M. E. Church.

He was born in Paris, the youngest of four sons, who, together with five daughters, were the children of William and Olive Bent, being each of them married and converted to God before the death of their parents, who at twelve years of age was the subject of a glorious revival, which occurred in Paris as the result of the remarkable conversion and subsequent prayers and efforts of his brother Oren, in which all the children of this family, and many others, were converted. Oren became a Methodist preacher, and three other young men also, who were converted in that revival.

John Bent learned the printer's trade, and went to Eastport, Me., to practice it. Here he became acquainted with, and married, Miss Dolly Keyes, who survives him. Here also he became more earnest and active in religion. Upon his return to Chelsea, he became publisher as well as printer, not meeting with the success he desired, he removed with his wife for awhile to Philadelphia, Pa., and then to Chelsea, Mass., about the year 1839 or 1840. This was near the close of the organization of the First Methodist Episcopal Church, which they both soon joined, having been Freewill Baptists, and became active and useful members. Their three children—John, Frank, and Charles—were born in Chelsea. He followed his vocation in Boston, both as publisher and printer. For several years he had a printing establishment of his own at which the Zephyrus, HERALD and other publications were put to press.

Bro. Bent, by his consistent life and force of character, secured the confidence and respect of his neighbors in Chelsea. He had a clear, discriminating mind, and was intelligent and earnest in his convictions of truth and right. The study and practice of his profession gave him a clear, steady, and powerful expression, and his fidelity and earnestness made him an attractive and eloquent speaker and writer. His principles, convictions and opinions were outspoken and honest, and people well knew how to stand at which the Zephyrus, and in civil and political affairs. His character, position and influence led to his repeated election by the citizens to offices of trust. Several times a member of the City Council, and a representative to the Legislature, he honored those who elected him, as well as the posts which he occupied.

His church relation was always of the most pronounced and pleasing character. As an active member of office, he commended himself to general approval. As a Christian he was exceedingly conscientious, devoted and zealous. The blessed Christian example which he embodied in his life, he maintained in increasing power and sweetness to the last. Of this we are favored with the most convincing and pleasing evidence in his own handwriting. Jan. 1, 1850, he wrote to his wife, "I have resolved, held sacred in the family: 'Resolved, that from this day forward while I live I will perform every known duty, and will indulge no thought, give utterance no word, and do no act but God shall see to meet at the bar of God, that I may be enabled to keep this resolution. I will, every morning, ask my Heavenly Father for grace to assist me; and that I may not forget, I will write it down, and carry it about with me, and read it at least once every day. May God Almighty help me thus to do! John Bent." (The italics are his own.) An act of absolute consecration of all his powers, and of all his thoughts, words and body to God "to use them for His glory as He shall direct," was made Sept. 2, 1874, in his own handwriting, sacredly preserved with the other documents of his life, and was placed in simple reliance upon the providence of God, finding consolation ever in the feeling that all the events of his life, whether prosperous or adverse, were under the divine care and direction. In his last letter, written on his own third birthday (March 12, 1882), to his wife among other admirable sentiments he writes: "Much of sunshine has lighted up our pathway, and, as a dark day has been coming, we have seen it. It has always had a silver lining, and by the eye of faith, we could see that it was all bright a little beyond. How clearly I can see all along the journey and how bright the light of the glory of our Heavenly Father stretched out to help us in every hour of need."

By the death of his elder son, John, he came in charge of a land grant in Florida, made to his son for services rendered by him to the Union cause during the war of the Rebellion. There, at Silver Lake, he carried on orange culture, in company with his other son, Charles, Mr. Bent being his main object of life. At the time, as her health could not endure the climate. She had her home with their daughter, Mrs. Isaac Dillingham, in Auburndale, Mass., where both families resided for some time. Charles married at North, but finally settled in Sanford, Fla., where his father went on Saturday, March 25, 1882, and was kindly cared for in a sudden attack of fever, which resulted in the brain and death on the Friday following, March 31. The remains were removed the next day, being the last one of the season allowed for removing remains of the dead from Florida. Charles, his friend and brother had enjoyed unusually good health in Florida at all seasons of the year till his fatal sickness. He was ever active in Christian labor there, and in moral and spiritual culture. E. O.

SARAH M. TAYLOR, born in Worthington, Mass., Feb. 28, 1823, died at Wilbraham, Nov. 17, 1881.

This Christian sister entered into life with the gates of suffering. Not for years had she known what it was to be free from pain, except at brief intervals; but the cup which her Heavenly Father had given her the look with a painful and a fearful one.

She was the widow of Charles W. Taylor, M. D., a skillful and much-respected Christian physician, well known by a large circle of patrons who soon came to the gates of suffering. He was a golden, and later, in Newtonville. In both these places he had to relinquish his work on account of his failing practice, his health being unequal to the strain of his professional life. During a protracted invalidism of her husband, Mrs. Taylor, by her assiduous attention to his comfort, laid the foundation of the troubles that ultimately caused her death.

When she knew her need not be told what she was. She had been early trained to hardship. She was one of seven children, and her mother was left a widow when she was but a child.

In her young womanhood she heard her Master's summons, "Follow Me," and from that time on honored Him and His church. Never demonstrated in her religious life, she shared in the more public work of the church, and ever put a very modest estimate upon her Christian attainments. She set more value upon living holiness than she did upon outward holiness. Her church always had a friend in her; for it did "what she could," often working beyond her strength to promote its social life and in the Sunday-school. For study she improved to the utmost. The young ever excited her interest, and she never failed to win them by her pleasant face.

During the last few years of her life she was shut away from friends by illness from her church and friends, which, to one of her active, cheery nature was a great privation. To the last, even when death had begun its work she was cheerful and bright, and her smile lighted up a face which had acquired the "grace which sorrow lends to a woman's face." One more faithful wife, devoted mother, and true friend, who more than conquer through Christ Jesus.

T. W. BISHOP.

Vegetine.

FROM THE REV. S. B. SWEETSER.

Pastor Grace M. E. Church, Springfield, Mass.

MR. H. R. STEVENS, Dear Sir,—On Dec. 27, 1881, about the present time I was afflicted with Scrofula Humors, also with Catarrh. I was suffering intolerably from neuralgia. For two months and nights were seasons of agony. After a trouble sleep in the early hours, I would wake anywhere between one and three o'clock, most cruelly suffering in my head, and be forced to wait until my study floor the rest of the night. During the day also I was often attacked with dizziness, both when seated and at home, so that I could not do a minute so that consciousness was about to leave me. This state of affairs continued until my nerves were sadly untuned, and began to fear organic disease of the brain. By advice of Rev. George W. Mansfield, who had been much benefited by your medicine, I wrote to you and shortly after commenced using it. I took several bottles of Vegetine and was entirely cured. I have waited to see if there would be any return of the disease. Nearly a year has passed; I find not one symptom of it. I do most heartily recommend Vegetine for the complaints for which it is recommended. I remain, Sir,

Very truly yours,
S. B. SWEETSER.

Police Officer's Report.

BOSTON, JANUARY 19, 1881.

MR. H. R. STEVENS:—Dear Sir,—I am pleased to add my name to the long list of subscribers to your preparation. I have been for some years on night duty in "Police Department," and troubled with the worst kind of *Urticaria* (Skin Throat), consulting the best physicians in the city, taking nauseating doses, undergoing painful surgical operations and lying off from duty for long periods. About a year ago I was persuaded by friends (having no faith in any other) to try "VEGETINE." An hour or so after I had taken the first dose, I felt my throat and throat as if there were no recurrence of sore throats or any other sickness, and have gained 25 lbs. of flesh, only taking three bottles of your valuable preparation.

I am, Sir, with much esteem, yours very truly,
WM. G. HAWES, Police Station 10.

Vegetine
IS THE BEST
SINGLY MEDICINE.

Vegetine is Sold by All Druggists

WHEAT BLOOD PURIFIERS.

THE RICHES OF BLOOD FOR THE BRAIN AND NERVE.

F-O-O-D

CAREFULLY PREPARED, THOROUGHLY TESTED.

WHEAT BLOOD PURIFIERS. The Phosphates of the Wheat are its valuable food property, and, when properly prepared, they are an acceptable nutriment with which to build up the system. The chosen medicine, quite necessary, which bears the strain of every day work, and, in order to save ourselves it is WHEAT BLOOD PURIFIERS.

Wheat Breads are prepared, not by fermentation, but by solution in water, and are Phosphates, while the starch and impurities are eliminated. Thus, the wheat is a basis, to which is added the best of the chosen medicine, quite necessary, which bears the strain of every day work, and, in order to save ourselves it is WHEAT BLOOD PURIFIERS.

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